THE

METROPOLITAN

CATHOLIC ALMANAC,

AND

LAITY'S DIRECTORY,

FOR THE

YEAR OF OUR LORD

1839.

BALTIMORE:

PUBLISHED BY FIELDING LUCAS, Jr.

NO. 138 MARKET STREET,

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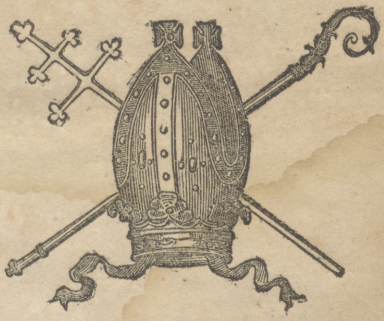

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JOHN MURPHY, PRINTER.

TO THE CATHOLIC PUBLIC.

It must be a source of unmingled satisfaction for every professor of the true faith, to witness the steady march of religion over the vast territory which we inhabit. The collation of its present state with that in which we beheld it a few years since, when the first number of the Catholic Almanac was published, proves it to have advanced with a rapidity which could scarcely have been anticipated, and calls for the expression of our fervent gratitude to the Father of mercies, who has so bountifully scattered its inestimable blessings over our happy land, and so liberally encouraged the efforts of those whom he has called to labour in his vineyard. It is not our intention at this moment, to enter into the details of this flattering comparison; we reserve them for another occasion: but our object at present, is to awaken the attention of all who are zealous for the propagation of religious truth and the salvation of souls, to one of the principal advantages to be derived from the use of our humble periodical. It is intended not merely to furnish that statistical information, which will add to their general stock of knowledge and direct them in various practical purposes of life; but also, to afford them a source of real and laudable gratification, in contemplating the prosperity of our holy faith, as well as to animate them with corresponding sentiments of gratitude for these favours of the Almighty, and with a desire to co-operate, in their proper sphere, in the furtherance of so noble a cause. If we are allowed to rejoice on any occasion, it is particularly in reference to the interests of eternal life; and if there is any object we should cheerfully come forth to promote, it is that which consists in spreading among our fellow-creatures the true doctrines of Christianity, in multiplying the facilities of religious instruction for the Catholic, and removing the mists of prejudice and ignorance from the minds of our dissenting brethren. Now, by what means are the laity instrumental in the performance of this great and good work? Have they been commissioned, like the Apostles, to preach the gospel of peace? Have they received that exalted character, by which they are to be recognized as "the ministers of Christ and the dispensers of the mysteries of God?"* No; their station is of a subordinate kind; but, however inferior in point of dignity to the rank of the Apostles, it imposes duties which, if uniformly practised, must exert a most happy influence upon society at large, and vastly contribute to the dissemination of the true faith. How rich the harvest to be gathered throughout this cherished land! But how few the labourers! "Pray,† therefore, to the Lord of the harvest, that he send forth labourers into his harvest." Pray to him who alone "giveth the increase," that they who are already engaged in this sacred ministry, may prove themselves worthy of their elevated calling, and may find in the people committed to their charge, a willing disposition to comply with their salutary instructions. But

* I. Cor. iv. 1. † Matth. ix. 38.

that your supplications may be accepted at the throne of grace, "let your light so shine before men that they may see your good works and glorify your Father who is in heaven."* Good example is one of the main props of religion. Where true virtue prevails, infusing itself into the words and actions of a man, ennobling his character and placing him in contrast with so many others around him, it has an irresistible charm and cannot but lead to the most beneficial results. In addition to these primary obligations of a Christian, "there are others," observe the Fathers of the late Provincial Council,† "which regard your exertions to provide for the external wants of religion, and to establish those means by which instruction will be more generally diffused, the ministry more widely extended, the spiritual wants of great numbers better attended to, and even the temporal consolations of our afflicted fellow-creatures, whether members of our church, or estranged therefrom, better secured." The erection and decoration of churches; the encouragement of Catholic periodicals and other publications which aim at the diffusion and vindication of correct principles; the relief and education of the orphan and the poor in general; the support of institutions intended to secure amongst us a succession of pious and learned clergymen, as well as to communicate science and cultivate amongst youth a pure, solid and enlightened piety, are all objects of the highest importance, and appeal loudly to the zeal and liberality of the Catholic community. As Christians, we are forced to acknowledge, that the honour and prosperity of religion are, in some measure, identified with these benevolent undertakings, and that without them, as is the case in many parts of the country, it has to struggle with difficulties of the most serious nature. It behooves us therefore, in the first place for our own peace of mind, then for the welfare of others, to "think on these things," and to contribute, as far as we can, to the extension of the true faith, by fervently invoking the blessing of the Almighty upon the work he has commenced; by exhibiting, in our lives and actions, an illustration of the principles we profess; and by a wise, liberal, and charitable administration of the temporal goods which Divine Providence has committed to our care. We shall view with tenfold pleasure the triumph of our holy religion, when associated with the consciousness that we have done our part in achieving the victory over error and immorality.

THE EDITOR.

* Matth. v. 16. † Pastoral Letter, page 31.

CHRONOLOGICAL CYCLES.

Dominical Letter, - - - F.	Solar Cycle, - - - 28
Lunar Cycle, or Golden No. 16	Roman Indiction, - 12
Epact, - - - - - - - 15	Julian Period, - 6552

Year of the World, 5843.

MOVEABLE FEASTS.

Septuagesima Sunday, - - - - - - - - - -	Jan. 27
Ash Wednesday, or first day of Lent, - - -	Feb. 13
Palm Sunday, - - - - - - - - - - - -	March 24
Easter Sunday, - - - - - - - - - - - -	March 31
Ascension Day, - - - - - - - - - - - -	May 9
Whit Sunday or Pentecost. - - - - - - - -	May 19
Trinity Sunday, - - - - - - - - - - - -	May 26
Corpus Christi, - - - - - - - - - - - -	May 30
First Sunday of Advent, - - - - - - - - -	Dec. 1

EMBER DAYS.

February, - - 20, 22, 23	September, - - 18, 20, 21
May, - - - - 22, 24, 25	December, - - 18, 20, 21

CARDINAL POINTS.

Vernal Equinox,	March	21, at 1h. 56m. AM.
Summer Solstice,	June	21, at 10h. 56m. PM.
Autumnal Equinox,	September	23, at 12h. 54m. PM.
Winter Solstice,	December	22, at 6h. 17m. PM.

ECLIPSES FOR THE YEAR 1839.

There will be only two eclipses this year on the earth; both of the sun. The shade of the moon will go, in both, nearly over the middle of the globe.

The first is total, on the 15th day of March, at 9 o'clock 8 min. in the morning, invisible here. The sun will be totally eclipsed in Brazil, South America, and the adjoining continent and oceans.

The second is an annular eclipse, the 7th day of September, at 5 o'clock 16 min. in the forenoon, invisible here.—This eclipse will be visible in the East Indies, and on the Indian and Pacific oceans.

EXPLANATION.

Ap *signifies* Apostle—App Apostles—M Martyr—MM Martyrs—P Pope—B Bishop—C Confessor—D Doctor—Pr Priest—Ab Abbot—V Virgin—Wid Widow—SS Saints—D M Days of the Month—A C before Christ—A D in the year of our Lord—D W Days of the Week.

Doub. *signifies* double—semid. semidouble—simp. simple. White—Red—Purple—Green—Black—denote the color of the ornaments of the day. Feria is a day for which no Saint's office is appointed. Festivals of obligation are in capitals. FD. *signifies* Festivals of Devotion. † marks the days of indulgence.

As to the colour of the Sacerdotal Vestments in the Church Service, the *white* is used on the Feasts of our Lord, of the B. Virgin, and of all the Saints who are not Martyrs. The *red* is used at Whitsuntide, on the Finding and Exaltation of the Cross, and on the Feasts of the Apostles and Martyrs. The *purple* or *violet*, which is the penitential color, is used on all the Sundays and Ferias of Advent, and of the penitential time from Septuagesima till Easter, as also on Vigils, Ember-days, and Rogation-days, when the Office is of them. *Green* is used on all Sundays and Ferias, from Trinity Sunday to Advent, exclusively, and from the octave of the Epiphany to Septuagesima, exclusively, whenever the office is of the Sunday; but in the Paschal time the *white* is used. The *black* is used on Good Friday, and in Masses of *Requiem* for the dead, which may be said on any day, that is not a Sunday or a double, except the days from Palm Sunday to Low Sunday; and during the Octaves of the Epiphany, of Pentecost and of Corpus Christi.

COMMANDMENTS OF THE CHURCH.

1. The Catholic Church commands her children, on Sundays and Holy-days of obligation, to be present at the holy Sacrifice of Mass, to rest from servile work on those days, and to keep them holy.

2. She commands them to abstain from flesh on all days of fasting and abstinence; and on fast days to eat but one meal.

3. She commands them to confess their sins to their Pastor at least once a year.

4. She commands them to receive the Blessed Sacrament at least once a year, and that at Easter, or during the Paschal time, which begins on the 1st Sunday of Lent and ends on Trinity Sunday.

HOLYDAYS OF OBLIGATION.

The Circumcision of our Lord.—The Epiphany.—The Annunciation of the B. Virgin.—The Ascension.—Corpus Christi.—The Assumption of the B. Virgin.—All Saints.—The Nativity of our Lord.

FASTING DAYS.

Every Friday in Advent; every day in Lent, Sundays excepted; the Ember-days, which occur four times in the year, viz: the Wednesdays, Fridays and Saturdays, 1. immediately after the first Sunday in Lent; 2. in Whitsun Week; 3. immediately after the 14th of September; 4. immediately after the third Sunday of Advent; the Vigils of Whit Sunday, of SS. Peter and Paul, of the Assumption, of All Saints and of Christmas. When a fasting-day falls on Sunday, it is observed on the Saturday preceding. To fast, consists in abstaining from meat, in eating but one full meal in the day, and that not before twelve o'clock. Besides this repast, a *collation* is allowed in the evening, which, however, should not exceed the one fourth of an ordinary meal. Milk, except to colour tea or coffee, eggs and warm fish, are prohibited at the collation. All those who have completed their twenty-first year, are obliged to observe the fasts commanded by the Church. The sick, women with child or who give suck, they who are under infirmities, who are advanced in years, or whom painful or laborious occupation will not permit to fast without great prejudice to their health, are dispensed from fasting. But every little head-ache, want of sleep, or other transient and inconsiderable indisposition, are not sufficient reasons to justify an exemption from the law. To act prudently, and with a safe conscience in this matter, we should always consult the clergyman who is charged with our spiritual welfare, and follow his advice. With respect to the time of Lent, it should be remembered that, if the bishop of the diocess grants a general dispensation to eat flesh-meat at our meal on certain days in the week, those days do not, on that account, cease to be fasting days; and it should be further observed, that fish and meat are not allowed to be taken at the same meal. They who, for good reasons, have been dispensed from this law of the Church, should endeavour to comply with it as far as their circumstances will permit, and supply what is wanting by other works of penance.

DAYS OF ABSTINENCE.

A day of abstinence is that on which we are not allowed to eat flesh-meat. These days are all Fridays in the year, and every day in Lent, unless a dispensation to the contrary be granted. When Christmas falls on Friday, abstinence is not of precept. The law of abstinence obliges all those who have attained the age of reason.

Practical Directions relative to the Sacraments.

BAPTISM.

"He that believeth, and is baptised, shall be saved."—*Mark*, xvi. 16.

Any lay person can administer the sacrament of baptism in case of necessity, and consequently every Christian should know how to perform this ceremony.

Private baptism, which should always be given when a child is in evident danger of death, is administered in the following manner:

Take common water, and pour it three times on the forehead of the infant, in the form of a cross, saying at the same time, "I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost." When the person conferring baptism is pronouncing the above words, he should be in the very act of pouring the water on the child.

A parent should not baptise his own child, unless no one else could be procured who knew how to do it; otherwise he would contract an impediment of spiritual affinity with his consort.

It is a dangerous and highly improper custom, carelessly to defer for several weeks the administration of baptism.

When a child has been privately baptised in case of necessity, it should, if it survive, be taken to the Church, in order that the ceremonies may be supplied; and the clergyman should be informed at the time, that the infant has already received private baptism.

The sponsors, that is, the godfather and godmother in baptism, are bound to answer for the child, to make a profession of faith in his name, and to see afterwards that he be instructed in his religion, if this duty be neglected by the parents. Hence it is plain that the sponsors should always be members of the Catholic Church; and it would be very improper in a parent to request any person not a Catholic, to act in that capacity, because it cannot be reasonably expected that he who dissents from our holy faith, should assume the responsibility of looking to the religious education of a Catholic child, or that he should be qualified to accomplish this duty.

The sponsors should also know their prayers, and be acquainted with the principal mysteries. One sponsor is sufficient in baptism, but there cannot be more than two.

The name given to a child at its spiritual regeneration should be that of a saint of the New Testament, whom it should be taught from its early years to consider as a special patron and intercessor at the throne of grace.

The priest or person who baptises and the sponsors con-

tract a spiritual affinity with the person baptised and with the parents of that person; which affinity is an impediment to marriage. But the godfather and godmother do not contract this alliance with each other. When a person has been privately baptised, and is afterwards presented by the sponsors to receive the solemn blessing and unction, no spiritual affinity is contracted.

CONFIRMATION.

"They laid their hands upon them and they received the Holy Ghost."—*Acts*, viii. 17.

They who approach this sacrament should be in a state of grace. Hence confession and absolution are necessary if the person to be confirmed is in a state of mortal sin.

It is more suitable that persons to be confirmed should be fasting at the time they receive this sacrament.

If they take an additional name, as is customary on that occasion, it should be that of some saint, whose protection they should frequently invoke, and whose example they should strive to copy in their life and actions.

No person confirmed should, upon any account, leave the Church, until he receives the solemn benediction which is pronounced by the bishop, after the sacrament has been administered.

As Confirmation imprints a spiritual character on the soul, it cannot be received more than once.

HOLY EUCHARIST.

"Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you."—*John*, vi. 54.

Every one of the faithful of both sexes, who has attained the years of discretion, is bound, under pain of mortal sin, to receive the holy communion worthily at Easter, or during the paschal time, that is, between the first Sunday of Lent and Trinity Sunday.

He who neglects this duty, not only commits a grievous sin, but subjects himself to excommunication and exclusion from christian burial, which dreadful punishment the bishop has power to carry into effect, if he shall deem it expedient.

We do not satisfy the precept of the Church on this point by an unworthy communion.

The following are the requisite dispositions for receiving the Holy Eucharist in a proper manner: 1. We should be in a state of grace, that is, free from mortal sin. 2. We should be free, as much as possible, from venial sin, at least from affection to it, or from a willingness to commit it. 3. We should have actual devotion, being penetrated with

sentiments of a lively faith, a profound humility, a sincere sorrow for sin, a firm confidence in God, an ardent charity, and an earnest desire of being united to Jesus Christ.

Persons who are to communicate should be fasting from midnight, and those who are in doubt as to having broken their fast should consult a clergyman.

Communicants should be decently and modestly dressed, and should approach the holy table with that exterior reverence which indicates interior piety of the heart.

The use of the communion cloth is not to wipe the mouth, either before or after communion. It is to prevent the sacred Host, or any particle of it, from falling to the ground, if it should accidentally drop from the priest's hand or the mouth of the communicant. Hence the cloth should be held as high as the breast, in such a manner as to form a kind of plate or receiver. The head and body should be kept upright and steady, the eyes cast down, the mouth moderately open, and the tip of the tongue resting on the under lip, but not protruded.

When the priest lays the sacred Host on the tongue, the communicant should not catch at it, nor hastily bow down his head, nor press the sacrament with his lips or teeth, but draw in the tongue gently, and closing his mouth, allow the host to moisten a little and then swallow it. If it cleave to the roof of the mouth, it should be gently removed with the tongue.

After communion he should retire leisurely to his place, having all the appearance of one who has found a treasure, and feels that he is the living tabernacle of God. He should refrain for some time from spitting and coughing, and employ about ten or fifteen minutes in returning thanks for the favour he has received and imploring the necessary graces.

PENANCE.

"Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained."—*John*, xx. 23.

All the faithful of both sexes who have reached the age of discretion, are obliged to confess their sins at least once a year. The violation of this precept is a mortal sin.

To perform this duty with the requisite dispositions, the penitent should, after having implored the light of the Holy Ghost, endeavor to call to mind the sins he has committed in thought, word, action and omission. The time employed for this examination of conscience should be proportionate to that which has elapsed since his last confession. Then, by suitable reflections on the malice of sin,

and by fervent prayer, he should excite in his heart a sincere sorrow for having offended God, and a firm determination to avoid sin and the occasions of it.

After this preparation, the penitent should present himself before the minister of Christ, and, having made the sign of the cross, asked the priest's blessing, and recited the *Confiteor* down to *through my most grievous fault*, he should commence his confession by declaring when he was last at the holy tribunal, whether he was then absolved, whether he approached the holy communion, and whether he has fulfilled the sacramental penance. He should then proceed to accuse himself with candour, humility and precision, of all the sins he has committed since his last confession, after which he concludes the *Confiteor*, saying, *therefore, I beseech the blessed Virgin Mary*, &c.

He should listen with respect and attention to the instructions of the confessor, and endeavor carefully to comply with them. The penance enjoined should be performed at the appointed time, or if no particular time be designated, as soon as our convenience will permit.

EXTREME UNCTION.

"Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil, in the name of the Lord: and the prayer of faith shall save the sick man, and if he be in sin, they shall be forgiven him."—*James*, v. 14, 15.

It is a most mistaken notion to defer the reception of this sacrament until a sick person is in imminent danger of death, or in such a state that there can be but little hope of his recovery.

On the contrary, a Christian should be anxious to receive it in any illness that will probably terminate fatally, because one of the effects of this sacrament is to restore the sick person to health, if it be conducive to his spiritual welfare or conformable to God's will.

As this sacrament is, as it were, a supplement of the sacrament of penance, the Christian, when he receives it, should excite himself to sincere sorrow for all the sins of his life, mortal and venial, and make an offering of his life into the hands of God, as an atonement for his sins, and in union with the intention which Jesus Christ had in offering his life to his Father on the cross for our sins.

When the priest anoints the eyes, ears, nostrils, mouth, &c., the Christian should, at each unction, ask pardon of God for all the sins he may have committed by that particular sense, viz. by his sight, hearing, smell, taste, speech, touch, &c.

HOLY ORDERS.

"Neither doth any man take the honor to himself, but he that is called by God, as Aaron was."—*Hebrews*, v. 4.

As God could not more grievously punish the faithful than by sending them ignorant or wicked priests, so it is the duty of every Christian to pray most earnestly to God that he would vouchsafe to send none but ministers after his own heart into the vineyard. These prayers should be specially joined with our fasting during the Ember-days, when the sacrament of Holy Orders is usually conferred.

MATRIMONY.

"This is a great sacrament; but I speak in Christ and in the church."—*Ephes.* v. 32.

There being no circumstance in life that bears a more important relation to the spiritual welfare and eternal salvation of a Christian, than his entrance into the marriage state, it is a duty which he owes to God and to himself to proceed in this matter with great prudence and serious reflection.

In the choice of a partner, he should be governed, not by worldly or ambitious views, but by those considerations only which are conducive to his happiness in this life and in eternity. "Marry thy daughter *well*," says an inspired author, "and thou shalt do a great work, and give her to a wise man." Were this holy admonition more strictly observed, were we to follow the advice of St. Austin, who exhorted the young women of his time to look more to the virtues of a man than to any temporal or personal advantages he possessed, we should not witness so frequently the unhappy consequences of marriage-life; nor would our age be so fruitful in those vices and disorders which arise chiefly from injudicious and precipitate unions, or from an improper mode of domestic government and of youthful education.

The parties to be united should, if possible, obtain the consent of their parents, should be free from all impediments to marriage, should draw down upon themselves, by a pure and holy intention, by fervent prayer, and the practice of good works, the favour and blessing of the Almighty; they should be, moreover, instructed in the obligations of the matrimonial state, and in the principal mysteries of religion, and approach the sacraments of penance and the eucharist, in order that, being free from sin, they may receive the special graces attached to the sacrament of marriage. The confession of their sins should be made in due time to prepare themselves for the reception of absolution, before the nuptial ceremony is performed.

Marriage cannot be contracted by persons within the fourth degree of kindred without a dispensation; and, if attempted, it is invalid. Spiritual kindred contracted by baptism or confirmation, is an impediment to marriage. A dispensation is also requisite for the marriage of persons, one of whom is baptised and the other not baptised.

It is forbidden to solemnize marriage from Ash Wednesday to Easter Sunday, and from the first Sunday of Advent till after the 6th of January.

SICK CALLS.

All sick calls in a parish should be made at the clergyman's house, at a timely hour in the day. He should be called during the night only in cases of necessity. If this reasonable rule were adhered to, it would save the clergy from much unnecessary labor, and the people from many disappointments, which they should justly ascribe to their own want of system.

On Saturdays, the eves of holy-days, and other days which are generally devoted to the confessional in the parish churches, clergymen should not, if possible, be called away from this very important duty. Unless in case of absolute necessity, sick calls should not be made on Saturdays or Sundays, when the clergy have so many other duties to attend to.

It is the duty of the people to conform to whatever regulations may be made by the clergy, on these and other matters connected with religion, in their respective parishes. All things should be done in order, according to the advice of St. Paul.

When the clergyman is called to attend a sick person, every thing that he requires for the administration of the sacraments should be furnished, as decently as possible, in the room or place where the sick person lies, viz. a small table covered with a towel, or a clean linen cloth, on which should be laid a candle, a vessel of holy water, with an *asperges*, a small vessel of common water for the purification of the priest's fingers after the administration of the Holy Viaticum, and a napkin for the sick person at the time of communion. As the priest generally brings the blessed sacrament on those occasions, every thing should be so becomingly prepared according to their means, as to show the great respect of the inmates for Jesus Christ, and the high value they set upon the honor thus rendered to their house in the visit of their Lord and Redeemer.

Whilst the priest is administering the Viaticum and Extreme Unction, the assistants should devoutly offer up their prayers to God on behalf of the sick person, to im-

plore that he may receive those sacraments with the necessary dispositions.

CONDUCT IN THE HOUSE OF GOD.

"Reverence my Sanctuary." *Lev.* xxvi. 2.

"Lord! I have loved the beauty of thy house, and the place where thy glory dwelleth." *Psalms*, xxv. 8.

CATHOLICS, who believe the real presence of Jesus Christ in the holy Eucharist, cannot show too much respect for the temple of God. A few practical hints on this subject, may be better than a labored dissertation.

1st. Persons, whilst in the church, should, as much as possible, avoid coughing, spitting, and all manner of noise, as nothing unclean or offensive, should be seen or heard in the temple of God.

2d. They should be remarkably clean in their dress and person, and avoid the slightest appearance of foppery or indiscretion.

3d. Whilst they appear in a respectful posture, they should avoid all ridiculous gestures, forms or attitudes.

4th. All who can read, should use their prayer book, unless when meditation may be preferable.

5th. Mothers should take care not to disturb the congregation by bringing children under the age required.

6th. On Ash-Wednesday, every Catholic should approach the priest in a respectful manner, to receive the ashes, and on Palm Sunday, act in a similar manner to receive the palm.

7th. Catholics should take care never to turn their backs to the altar when the Blessed Sacrament is exposed: but kneel in a respectful posture.

8th. Children serving at Mass, should not be allowed to answer the priest in a hurried manner, but in an edifying way.

9th. Communicants should approach to, and proceed from the altar, in the most recollected manner, and also to and from the confessional in a similar way.

10th. Communicants should take care to hold the communion cloth in a proper manner, and on no account run out of the church in haste, after approaching the holy altar.

Exercise for Sundays and Holy-days.

SUNDAY being peculiarly called the Lord's day, should be more immediately consecrated to Him.

The best means to sanctify this day, (and the same may be said of special holydays,) in addition to those of every other day, may be thus briefly mentioned.

1st. To abstain from all servile or unnecessary worldly work.

2d. To hear Mass with particular devotion.

3d. To hear a sermon or exhortation.

4th. To approach the holy sacraments with proper dispositions.

5th. To attend vespers or evening song.

6th. To give more time to prayer, meditation, and spiritual reading.

7th. To perform some of the spiritual or corporal works of mercy.

8th. To be more than ordinarily cautious to avoid sin and its occasions, and to increase in virtue.

Short Daily Exercise for all Catholics.

Let a love of God, a desire of serving Him, and of devoting every hour and every work to his glory, induce you to adopt the following regulations.

1st. Rise early, not only to avoid sloth, but to discharge well, and in proper time, every duty.

2d. Faithfully discharge the duty of morning prayer, and devote some time to meditation.

3d. If possible, assist at Mass, and offer it to God for a particular intention.

4th. Have fixed hours for business, meals, &c. and usefully fill up your time.

5th. Give, every day, some time to spiritual reading, or, if not able, supply it by some devout aspiration, or the remembrance of some pious lecture.

6th. Avoid not only sin, but its occasion, and endeavor more and more to conquer your predominant passion.

7th. Be exact at evening prayer, and examine your conscience on what evil you have done, what good you have omitted or done negligently.

8th. "In all your works, remember your last end, and you shall never sin."

A RELIGIOUS LIBRARY.

"Attend unto reading, to exhortation, and to doctrine." *Tim.* iv. 13.

"Let not the authority of the writer offend thee, whether he was of little or great learning; but let the love of pure truth lead thee to read. Inquire not who said this, but attend to what is said."—*A. Kempis*, I, 5.

1. Youths or others not well instructed in religion, may use the following books: Christian's Guide, the Catechism of the diocess, Fleury's Historical Catechism, Hay's Catechism, Grounds of Catholic Doctrine, Catholic Christian

Instructed, Poor Man's Catechism, Glover on the Sacraments, Virtuous Scholars, Challoner's History of the Old and New Testament, Instructions for first Communion.

2. Young persons more advanced in their education, may read Gobinet's Instruction of Youth, Youth's Directory, Following of Christ, Christian Perfection, Practical Reflections, Sinner's Guide, Models for Young Men, Young Ladies' Mirror, Alton Park, Prize Book, Piety exemplified, the Testament, Reeve's History of the Bible, Gahan's History of the Church, Father Rowland, Mrs. Herbert, Butler's Lives of the Saints.

3. Adults and those who devote themselves particularly to works of piety and religion, (in addition to the Bible, the Following of Christ and Butler's Lives,) may consult the Spiritual Combat, Pious and Devout Christian, Bourdalou's Retreat, Elevation of the Soul, St. Francis' Devout Life, Memorial of a Christian Life, Challoner's Meditations, Hornihold on the Sacraments and Commandments, Butler's Feasts and Fasts, Layman's Ritual, Cochin on the Mass, Dr. England's Ceremonies, Reeve's History of the Church, &c. Among the more useful prayer books, may be mentioned the following: Catholic Manual, Pious Guide, Garden of the Soul, Rivers' Manual, Christians' Guide, Children's Companion, Pocket Missal, Key of Paradise, Visits to the Blessed Sacrament, Devout Communicant, Month of Mary, Stations of the Cross, &c.

4. Those who wish to acquire a knowledge of controversy, may read, Fletcher's Spirit of Controversy, Bossuet's Exposition, Hornihold's Real Principles, Catechism of the Council of Trent, Sincere Christian, Gallitzen's Defence and Letters, Papist Represented and Misrepresented, Amicable Discussion, Answer to Faber's Difficulties, Fletcher's View, Difficulties of Protestantism, Milner's End of Controversy, Vindication, and Letters to a Prebendary, Manning's Shortest Way, England's Conversion, Moore's Travels of an Irish Gentleman, Lingard's Tracts, Controversy between Pope and Maguire, do. between Hughes and Breckenridge, do. between Purcell and Campbell, Sincere Christian's Guide, Poor Man's Controversy, Faith of Catholics, Bossuet's Variations, Review of Fox's Book of Martyrs, Ward's Errata, Dictionary of All Religions.

All the above works can be procured at the book store of Fielding Lucas, Jr. No 138, *Market street, Baltimore.*

EPISTLES AND GOSPELS.

For the Sundays, Holy-days, and principal Festivities in the year.

"Truth is to be sought for in holy scripture, not eloquence. All holy scripture ought to be read with that spirit with which it was made. We must rather seek for profit in the scriptures, than for subtlety of speech. If thou will receive profit, read with humility, simplicity and faith."—*A. Kempis*, I, 5.

Advent, 1 Sun. Ep. Rom. xiii. 11,14	Gosp Luke xxi. 25, 34
2 Sunday, Ep. Rom. xv 4, 13	Gosp Matt xi 2, 10
3 Sunday, Ep Philip, iv 4, 7	Gosp John i. 19, 28
4 Sunday, Ep 1 Cor. iv 1, 5	Gosp Luke iii 1, 6
Christmas, 1 Mass Ep Tit ii. 11, 15	Gosp Luke ii 1, 15
2 Mass, Ep Tit iii 4, 8	Gosp Luke ii 15, 15
3 Mass, Ep Heb i. 1, 12	Gosp John i. 1, 14
St Steph. Ep Acts vi & vii 54, 59	Gosp Matt xxiii 34, 39
St John, Ep Eccl xv 1, 7	Gosp John xxii 20, 24
H Innocents, Ep Apoc xiv 1, 6	Gosp Matt ii 13, 18
St Thomas, Cant Ep Heb v 1, 7	Gosp John x 11, 17
St Sylvester, Ep 2 Tim iv 1, 9	Gosp Luke xxii 35, 41
New Year, Ep Tit ii 11, 15	Gosp Luke ii 21, 22
Epiphany, Ep Isai lx 1, 7	Gosp Matt ii 1, 13
1 Sund. Ep Rom xii 1, 6	Gosp Luke ii 42, 52
2 Sun. Ep Rom xii 6, 16	Gosp John ii 1, 12
Name of Jesus, Ep Acts iv 8, 12	Gosp Luke ii 21
3 Sund. Ep Rom xii 16, 21	Gosp Matt viii 1, 13
4 Sund. Ep. Rom xiii 8, 11	Gosp Matt vii 23, 28
5 Sund. Ep Colos iii 12, 18	Gosp Matt xiii 24, 31
6 Sund. Ep 1 Thes i. 2, 10	Gosp Matt xiii 31, 36
Septuag. Ep 1 Cor ix 24, x 5	Gosp Matt xx 1, 17
Sexagis. Ep 2 Cor xi 19 xii 10	Gosp Luke viii 4, 16
Quinquages. Ep 1 Cor xiii 1, 13	Gosp Luke xviii 31, 43
Ash Wed. Ep Joel ii 12, 20	Gosp Matt vi 16, 22
1 Lent, Ep 2 Cor vi 1, 11	Gosp Matt iv 1, 12
2 Lent, Ep 1 Thes iv 1, 8	Gosp Matt xvii 1, 10
3 Lent, Ep Ephes v 1, 9	Gosp Luke xi 14, 29
4 Lent, Ep Gal iv 23, 31	Gosp John vi 1, 15
Pass Sunday, Ep Heb ix 11, 15	Gosp John viii 46, 59
Palm Sunday, Ep Phil ii 5, 11	Gosp Matt xxi 1, 10 and chap xxvi xxvii
Maundy-Thur. Ep 1 Cor xi 20, 33	Gosp John xiii 1, 15
Good-Frid. Ep Exod xii 1, 12	Gosp John xviii xix
H Saturday, Ep Colos iii 1, 4	Gosp Matt xvii 1, 7
Easter Sunday, Ep 1 Cor v 7, 8	Gosp Mark xvi 1, 7
E Monday, Ep Acts xx 37, 43	Gosp Luke xxiv 13, 35
E Tuesday, Ep Acts xiii 26, 33	Gosp Luke xxiv 36, 47

Low Sunday, Ep 1 John, v 4, 10
2 Sund. after East. Ep 1 Pet ii 21, 25
3 Sund. Ep 1 Pet ii 11, 18
4 Sund. Ep James i. 17, 21
5 Sund. Ep James i. 22, 26
Ascension, Ep Acts i. 1, 11
6 Sund. Ep 1 Pet iv 7, 12
Whit-Sun. Ep Acts ii 1, 11
Whit-Mon. Ep Acts x 42, 48
Whit-Tues. Ep Acts viii 14, 17
Trin Sund. Ep Rom xi 33, 36
Corp Christi, Ep 1 Cor xi 23, 29
2 Tuesday, Ep 1 John iii 13, 18
3 Sunday, Ep 1 Pet v 6, 11
4 Sunday, Ep Rom viii 18, 23
5 Sunday, Ep 1 Pet iii 8, 15
6 Sunday, Ep Rom vi 3, 11
7 Sunday, Ep Rom vi 19, 23
8 Sunday, Ep Rom viii 12, 17
9 Sunday, Ep 1 Cor x 6, 14
10 Sunday, Ep 1 Cor xii 2, 11
11 Sunday, Ep 1 Cor xv 1, 10
12 Sunday, Ep 2 Cor iii 4, 9
13 Sunday, Ep Ep Gal iii 16, 22
14 Sunday, Ep Gal v 16, 24
15 Sunday, Ep Gal v 25 vi 11
16 Sunday, Ep Eph iii 13, 21
17 Sunday, Ep Eph iv 1, 6
18 Sunday, Ep 1 Cor i. 4, 9
19 Sunday, Ep Eph iv 23, 28
20 Sunday, Ep Eph v 15, 21
21 Sunday, Ep Eph vi 10, 17
22 Sunday, Ep Phillip i. 6, 11
23 Sunday, Ep Ep Phil. iii 17, 21
24 Sunday, Ep Col. i. 9, 14
St Andrew, Ep Rom x 10, 18
Concep of B V M Ep Prov viii 22, 35
St Thomas, Ep Eph ii 19, 22
Candlemas, Ep Malachi iii 1, 5
St Matthias, Ep Acts i 15, 26
St Patrick, E Eccl xliv xlv
St Joseph, E Eccles xlv 1, 6
Annunc. E Isai vii 10, 16
St George, E 2 Tim ii 8, 10 iii 10, 12
St Mark, E Ezec i. 10, 15
SS Philip and James, E Wis v 1, 6
Find. Cross, E Philip ii 5, 11
St Barnaby, E Acts xi 21, 27

Gosp John xx 19, 31
Gosp John x 11, 16
Gosp John xvi 16, 22
Gosp John xvi 5, 14
Gosp John xvi 22, 30
Gosp Mark xvi 14, 20
Gosp John xv 26 xvi 4
Gosp John xiv 23, 31
Gosp John iii 16, 21
Gosp John x 1, 10
Gosp Matt xxviii 18, 20
Gosp John vi 56, 59
Gosp Luke xiv 16, 24
Gosp Luke xv 1, 10
Gosp Luke v 1, 11
Gosp Matt v 20, 24
Gosp Mark viii 1, 10
Gosp Mark vii 15, 21
Gosp Luke xvi 1, 9
Gosp Luke xix 41, 47
Gosp Luke xviii 9, 14
Gosp Mark vii 31, 37
Gosp Luke x 23, 37
Gosp Luke xvii 11, 19
Gosp Matt vi 24, 33
Gosp Luke vii 11, 16
Gosp Luke xiv 1, 11
Gosp Matt xxii 35, 46
Gosp Matt ix 1, 8
Gosp Matt xxii 1, 14
Gosp John iv 46, 53
Gosp Matt xviii 23, 25
Gosp Matt xxii 15, 21
Gosp Matt ix 18, 26
Gosp Matt xxiv 15, 35
Gosp Matt iv 18, 22
Gosp Matt i. 1, 16
Gosp John xx 24, 29
Gosp Luke ii 22, 32
Gosp Matt xi 25, 30
Gosp Matt xxv 14, 27
Gosp Matt i. 18, 22
Gosp Luke i. 26, 38
Gosp John xv 1, 7
Gosp Luke x 1, 10
Gosp John xiv 1, 13
Gosp John iii 1, 15
Gosp Matt x 16, 22

St John Baptist, E Isai xlix 1, 8	Gosp Luke i, 57, 68
SS Peter and Paul, E Acts xii 1, 11	Gosp Matt xvi 13, 19
Visitation BVM. E Cant ii. 8, 14	Gosp Luke i. 39, 47
St Mary Magd. E Cant iii 2 &c.	Gosp Luke vii 37, 50
St James, E 1 Cor iv 9, 15	Gosp Matt xx 20, 23
St Ann, E Pro xxxi 10, &c.	Gosp Matt xiii 44, 52
Transfiguration, E 2 Pet i. 16, 19	Gosp Matt xvii 1, 9
St Lawrence, E 2 Cor ix 6, 10	Gosp John xii 24, 26
Assump. BVM. E Eccl xxiv 11, 20	Gosp Luke x 38, 42
St Bartholomew, E 1 Cor xii 27, 31	Gosp Luke vi 12. 19
Nativ BVM. E Prov viii 22, 36	Gosp Matt i. 1, 16
Exalt. Cross, E Phil ii 5, 11	Gosp John xii 31, 36
St Matthew, E Ezek i. 10, 15	Gosp Matt ix 9, 13
St Michael, E Apoc i. 1, 5	Gosp Matt xviii 1, 10
Angel-Guard, E Exod xxiii 20, 23	Gosp Matt xviii 1, 10
St Luke, E 2 Cor viii 15, 24	Gosp Luke x 1, 9
SS Simon and Jude, E Ep iv 7, 13	Gosp John xv 17, 22
All Saints, E Apoc. vii 2, 12	Gosp Matt v 1, 12
All Souls, E 1 Cor xv 51, 57	Gosp John v 25, 29
Present. BVM. E. Eccl xxiv 14, 16	Gosp Luke xi 27, 28

OF PIOUS READING.

"We should always remember that the profane sciences claim only a particular portion of our time and that the study of them may be abandoned as soon as we have acquired the necessary knowledge which is required by our condition or profession in life. But the study of Christian morality which is learned in the holy scriptures and in the writings of the saints, should never be laid aside, because we can never be too well instructed on this important subject, and consequently it should occupy us during the whole period of our life. It does not suffice to know the truths of religion speculatively; they should be vividly impressed upon the mind, and be present to our thoughts, whenever the occasion presents itself of reducing them to practice. This, however, cannot be the case, if we do not frequently refresh our memory by attentive reading and devout meditation."—*Essais de Nicole*, tom. 2, page 263.

1	Tues	†Circumcision of our Lord, doub. of 2d class. *White.*
2	Wed	†Octave of St. Stephen, doub. *Red.*
3	Thur	†Octave of St. John, doub. *White.*
4	Frid	†Octave of H. Innocents, doub. *Red.*
5	Sat	†Vigil of Epiphany, semid. *White.*
6	Sun	†Epiphany of our Lord, d. of 1 cl. with oct. *White.*
7	Mon	2d day }
8	Tues	3d day }
9	Wed	4th day } within the octave, semid. *White.*
10	Thur	5th day }
11	Frid	6th day }
12	Sat	Of the Sund. within the oct. semid. *White.*
13	Sun	1st after Epiph. Office of the oct. day, doub. *White.*
14	Mon	St Hilary, BC. semid. *White.*
15	Tues	St Paul, 1st hermit, C. doub. *White.*
16	Wed	St Marcellus, PM. semid. *Red.*
17	Thur	St Anthony, Ab. doub. *White.*
18	Frid	St Peter's chair at Rome, gr. doub. *White.*
19	Sat	St Canute, M. semid. ad lib. *Red.*
20	Sun	2d after Epiph. H. Name of Jesus, d. of 2d cl. *W.*
21	Mon	St Agnes, VM. doub. *Red.*
22	Tues	SS. Vincent and Anastasius, MM. semid. *Red.*
23	Wed	St Raymund de Pennafort, C. semid. *White.*
24	Thur	St Timothy, BM. semid. *Red.*
25	Frid	Conversion of St Paul, Ap. gr. d. *White.*
26	Sat	St Polycarp, BM. semid. *Red.*
27	Sun	Septuag. Sunday, semid. *Purple.*
28	Mon	SS. Fabian and Sebastian, MM. doub. (20th), *Red.*
29	Tues	St Francis of Sales, BC. doub. *White.*
30	Wed	St Martina, VM. semid. *Red.*
31	Thur	St Peter Nolasco, C. doub. *White.*

"Man is born to labour, and the bird to fly." *Job.* v, 7. "He that rejecteth wisdom and discipline, is unhappy; and their labours without fruit, and their works unprofitable." *Wisd.* iii, 11. "Whether you eat or drink, or whatsoever else you do, do all things for the glory of God." I. *Cor.* x. 31.

D. M.	SUN rises h.m.	SUN sets h.m.	Moon rises h. m.	Sun Slow. m
1	7 23	4 37	6 21	4
2	7 23	4 37	7 27	4
3	7 23	4 37	8 34	5
4	7 22	4 38	9 36	5
5	7 22	4 38	10 37	6
6	7 21	4 39	11 35	6
7	7 21	4 39	morn.	6
8	7 20	4 40	12 34	7
9	7 20	4 40	1 34	7
10	7 19	4 41	2 38	8
11	7 19	4 41	3 32	8
12	7 18	4 42	4 47	9
13	7 17	4 43	5 48	9
14	7 17	4 43	6 43	9
15	7 16	4 44	sets	10
16	7 15	4 45	6 1	10
17	7 15	4 45	7 18	10
18	7 14	4 46	8 32	11
19	7 13	4 47	9 48	11
20	7 12	4 48	11 1	11
21	7 11	4 49	morn.	12
22	7 10	4 50	12 11	12
23	7 9	4 51	1 24	12
24	7 8	4 52	2 38	12
25	7 7	4 53	3 46	13
26	7 6	4 54	4 56	13
27	7 5	4 55	5 54	13
28	7 4	4 56	6 42	13
29	7 3	4 57	rises	13
30	7 2	4 58	6 4	14
31	7 1	4 59	7 9	14

	D.	H.	M.	
Last quarter,	7,	4,	0,	P. M.
New Moon,	15,	9,	48,	A. M.
First quarter,	22,	6,	13,	A. M.
Full Moon,	29,	10,	36,	A. M.

VISIT TO THE CONVENT OF LA TRAPPE.*

There are some words which act powerfully upon the imagination, before we have time to reflect on them; such is the very name of Trappist. Formerly, when France was covered with monasteries, a journey to La Trappe was itself a memorable circumstance, an epoch in a man's life. Now, that our ideas are so strangely altered, and a heedless epicurism has placed all morality in the senses, so that we cannot live but in the conflict of social interests, it is a spectacle truly astonishing, to see these men, taking no account of new doctrines, of the example of the world, or the agitation of nations, but shutting themselves up in solitude to follow three practices even more austere than those of their predecessors.

Curious to see with my own eyes, a picture of manners so different from ours, I resolved to go and demand hospitality of the religious of the Convent of Melleray.† These good fathers exercise it towards all strangers. We set out on foot from Nort, passed through the town of

*From the U. S. Miscellany, *vol.* 12.

†This sanctuary of Catholic sanctity was destroyed by the infidel faction that raised Louis Philippe to the throne.

			D. M.
1	Frid	St Ignatius, BM. semid. *Red.*	1 7
2	Sat	†FD. Purification of BVM. d. of 2d cl. *White.*	2 7
3	Sun	†Sexag. Sunday, semid. *Purple.*	3 6
4	Mon	†St Andrew Corsini, BC. doub. *White.*	4 6
5	Tues	†St Agatha, VM. doub. *Red.*	5 6
6	Wed	†St John Chrysost. BCD. doub. (27th Jan.), *White*	6 6
7	Thur	†St Romuald Ab. doub. *White.*	7 6
8	Frid	†St John of Matha, C. doub. *White.*	8 6
9	Sat	†Office of the Concep. of BVM. semid. *White.*	9 6
10	Sun	Quinquag. Sunday, semid. *Purple.*	10 6
11	Mon	St Scholastica, V. doub. (yesterday.) *White.*	11 6
12	Tues	Feria. *Purple.*	12 6
13	Wed	Ash Wed. 1st day of Lent. *Purp.* See p's. 6, *Fast d*	13 6
14	Thur	Feria. *Purple.*	14 6
15	Frid	FD. Passion of our Lord, gr d. *Red.*	15 6
16	Sat	Feria. *Purple.*	16 6
17	Sun	†1st Sunday of Lent, semid. *Purple.*	17 6
18	Mon	†Feria. }	18 6
19	Tues	†Feria. } *Purple.*	19 6
20	Wed	†*Ember Day. Purple.*	20 6
21	Thur	†Feria. *Purple.*	21 6
22	Frid	†*Ember D.* FD. M. holy Cr. of thorns, gr d. *Red*	22 6
23	Sat	†*Ember Day*, Vig. St Peter Dam. BCD. d. *White*	23 6
24	Sun	†2d Sunday of Lent, semid. *Purple.*	24 6
25	Mon	St Mathias Ap. d. of 2d class, (yesterday) *Red.*	25 6
26	Tues	St Peter's chair at Antioch, gr d. (22d inst.) *W*	26 6
27	Wed	Feria. }	27 6
28	Thur	Feria. } *Purple.*	28 6

"Who shall find a valiant woman? far and from the uttermost coasts is the price of her. The heart of her husband trusteth in her, and he shall have no need of spoils. She hath opened her hands to the needy, and stretched out her hands to the poor. She shall not fear for her house in the cold of snow; for all her domestics are clothed with double garments." *Prov.* xxxi.

D. M.	SUN rises h.m.	SUN sets h.m.	Moon rises h. m.	Sun Slow m
1	7 0	5 0	8 11	14
2	7 59	5 1	9 10	14
3	6 58	5 2	10 11	14
4	6 57	5 3	11 11	14
5	6 56	5 4	morn.	14
6	6 54	5 6	12 12	14
7	6 53	5 7	1 16	14
8	6 52	5 8	2 22	14
9	6 51	5 9	3 25	15
10	6 50	5 10	4 25	15
11	6 48	5 12	5 21	15
12	6 47	5 13	6 5	15
13	6 46	5 14	sets	15
14	6 45	5 15	6 2	14
15	6 44	5 16	7 19	14
16	6 42	5 18	8 34	14
17	6 41	5 19	9 49	14
18	6 40	5 20	11 8	14
19	6 39	5 21	mor	14
20	6 38	5 22	12 23	14
21	6 37	5 23	1 36	14
22	6 35	5 25	2 48	14
23	6 34	5 26	3 46	14
24	6 32	5 28	4 32	14
25	6 31	5 9	5 7	13
26	6 30	5 30	5 33	13
27	6 28	5 32	6 1	13
28	6 27	5 33	rises	13

	D.	H.	M.
Last quarter,	6,	1,	36, P. M.
New Moon,	13,	10,	23, P. M.
First quarter,	20,	2,	44, P. M.
Full Moon,	28,	3,	30, A. M.

Joue, and the whole of the forest of Vioreau, and arrived, at six in the evening, at the town of Melleray, where we learned the way to the abbey.

At first, we followed narrow paths concealed and bordered by meadows. Further on, we entered a large wood of oaks. These were as straight as fir trees, and of a remarkable height, set thickly together, and deprived of their lateral branches. The last rays of the sun were lost among their foliage; the wind had fallen, and the silence of the place was in harmony with its sacred obscurity. A peculiar feeling of tranquillity seemed to prepare the soul to separate from the restless agitations of life, before it entered the asylum, from which they are banished forever. As we came out of the wood, we perceived a large sheet of water, and beyond it the walls of the abbey.—Never was a solitude better chosen for a cloister, and never did any scenery appear to me more romantic. The whole extent of the horizon was covered with woods; the middle space was filled by the moving mirror of waters, which

1	Frid	FD. Spear and Nails of our Lord, gr. d. *Red.*
2	Sat	Feria. *Purple.*
3	Sun	3d Sunday of Lent, semid. *Purple.*
4	Mon	St Casimir, C. semid. *White.*
5	Tues	Feria } *Purple.*
6	Wed	Feria }
7	Thur	St Thomas of Aquin, CD. doub. *White.*
8	Frid	FD. The five Wounds of our Lord, gr. d. *Red*
9	Sat	St Frances Wid. doub. *White.*
10	Sun	4th Sunday of Lent, semid. *Purple.*
11	Mon	St John of God, C. doub. (8th inst.) *White.*
12	Tues	St Gregory I., PCD. doub. *White.*
13	Wed	The Forty Martyrs, semid. (10th inst.) *Red.*
14	Thur	Feria. *Purple.*
15	Frid	FD. The most prec. Blood of our Lord, gr. d. *Red*
16	Sat	Feria. *Purple.*
17	Sun	†Passion Sunday, semid. *Purple.*
18	Mon	†St Patrick, BC. semid. (yesterday.) *White.*
19	Tues	†St Joseph, C. Spouse of BVM. d. of 2d cl. *White*
20	Wed	†Feria. *Purple.*
21	Thur	†St Benedict Ab. doub. *White.*
22	Frid	†FD. The Seven Dolours of BVM. gr. d. *White*
23	Sat	†Feria. *Purple.*
24	Sun	†Palm Sunday, semid. *Purple.*
25	Mon	†Feria }
26	Tues	†Feria } *Purple.*
27	Wed	†Feria }
28	Thur	†FD. Maundy Thursday, d. of 1st class. *White*
29	Frid	FD. Good Friday, d. of 1st cl. *Black.*
30	Sat	†FD. Holy Saturday, d. of 1st cl. *White.*
31	Sun	†Easter Sunday, d. of 1st cl. with oct. *White.*

"Prepare thy work without, and diligently till thy ground, that afterward thou mayst build thy house." *Prov.* xxiv. 27. "No man putting his hand to the plough, and looking back, is fit for the kingdom of God." *Luke* ix. 62. "He that tilleth his land shall be satisfied with bread; but he that pursueth idleness, is very foolish." *Prov.* xii. 11.

D. M.	SUN rises h. m.	SUN sets h. m.	Moon rises h. m.	Sun Slow m	
					D. H. M.
					Last quarter, 8, 8, 27, A. M.
					New Moon, 15, 9, 8, A. M.
					First quarter, 22, 12, 23, A. M.
					Full Moon, 29, 9, 14, P. M.
1	6 26	5 34	7 1	13	reflected on their bosom the color
2	6 25	5 35	8 3	12	of a stormy sky, whilst their bor-
3	6 24	5 36	9 4	12	ders still more gloomy, reflected
4	6 22	5 38	10 5	12	the deep shadows of the trees, and
5	6 21	5 39	11 7	12	the gray walls of the monastery.
6	6 19	5 41	morn.	12	The edifice, seen at a distance,
7	6 18	5 42	12 11	11	has a most imposing aspect. It was
8	6 17	5 43	1 15	11	originally built in 1132, but rebuilt
9	6 15	5 45	2 15	11	in the last century. Its modern
10	6 14	5 46	3 10	11	architecture is beautifully regular.
11	6 13	5 47	4 1	10	It was anciently a convent of Ber-
12	6 11	5 49	4 41	10	nardins; so that the cloister is res-
13	6 10	5 50	5 14	10	tored to its primitive destination.—
14	6 9	5 51	5 40	9	As we advanced, we heard the
15	6 7	5 53	rises	9	measured chant of the religious.
16	6 6	5 54	7 29	9	The silence of nature, broken only
17	6 4	5 56	8 48	9	by these voices, seemed still more
18	6 3	5 57	10 9	8	majestic. We walked slowly, as if
19	6 2	5 58	11 28	8	afraid that any motion might des-
20	6 1	5 59	morn.	8	troy the solemnity of the impres-
21	5 59	6 1	12 45	7	sion.
22	5 58	6 2	1 52	7	We rang at the outer door, and
23	5 57	6 3	2 49	7	the porter, one of the brethren, let
24	5 56	6 4	3 32	6	us into the house. We passed in
25	5 54	6 6	4 5	6	silence along the arcades of the
26	5 53	6 7	4 32	6	cloister, where we saw nothing but
27	5 52	6 8	4 54	6	the white habits of the Trappists,
28	5 50	6 10	5 15	5	which formed a contrast with the
29	5 49	6 11	rises	5	shade of the walls. We entered
30	5 48	6 12	7 2	5	the parlour or speaking-room, and
31	5 47	6 13	8 3	4	were there left alone.

Before us was a full length portrait of St. Bernard, the first founder of the order; for the Trappists are reformed monks of St. Bernard. The abbé Rancé, finding the life of

			D. M.
1	Mon	†E. Mon. d. of 1 cl. *W.* This day is not a holy	1 5
2	Tue	†E. Tues. d. of 1 cl. *White.* [day of obligation	2 5
3	Wed	†Of the oct.	3 5
4	Thur	†Of the oct.	4 5
5	Frid	†Of the oct. semid. *White.*	5 5
6	Sat	†Of the oct.	6 5
7	Sun	†Low Sunday, doub. *White.*	7 5
8	Mon	Annunc. of BVM. d. of 2 cl. (25th Mar.) *W.*	8 5
9	Tues	St Francis *de Paula*, C. doub. (2d inst.) *White.*	9 5
10	Wed	St Isidore, BCD. doub. (4th inst.) *White.*	10 5
11	Thur	St Leo, PCD. doub. *White.*	11 5
12	Frid	St Vincent Ferrier, C. doub. (5th inst.) *White.*	12 5
13	Sat	St Hermenegild, M. semid. *Red.*	13 5
14	Sun	2d Sunday after Easter, semid. *White.*	14 5
15	Mon	Feria *White.*	15 5
16	Tues	Feria *White.*	16 5
17	Wed	St Anicetus, PM. simple. *Red.*	17 5
18	Thur	Office of the B. Sacrament, semid. *White.*	18 5
19	Frid	Feria. *White.*	19 5
20	Sat	Office of the Concep. of BVM. semid. *White.*	20 5
21	Sun	3d Sun. after Easter, St Anselm, BCD. doub. *W*	21 5
22	Mon	SS. Soter and Caius, PPMM. semid. *Red.*	22 5
23	Tues	St George, M. semid. *Red.*	23 5
24	Wed	St Fidelis a Sigmar. M. doub. *Red.*	24 5
25	Thur	St Mark Evang. d. of 2d class. *Red. Litanies.*	25 5
26	Frid	SS. Cletus and Marcellinus, PPMM. semid. *Red.*	26 5
27	Sat	Office of the Concep. of the BVM. semid. *White.*	27 5
28	Sun	4th Sunday after Easter, semid. *White.*	28 5
29	Mon	St Peter, M. doub. *Red.*	29 5
30	Tue	St Catharine of Sienna, V. doub. *White.*	30 5

"Go to the ant, O sluggard, and consider her ways, and learn wisdom; which, although she hath no guide, nor master, nor captain, provideth her meat for herself in the summer, and gathereth her food in the harvest." *Prov.* vi. 6, 7, 8.

"After industry shall follow wisdom." *Eccles.* x. 10.

D. M.	SUN rises h.m.	SUN sets h.m.	Moon rises h. m.	Sun Slow m		D.	H.	M.
					Last quarter,	6,	11,	28, P. M.
					New Moon,	13,	6,	13, P. M.
					First quarter,	20,	11,	49, A. M.
					Full Moon,	28,	2,	19, P. M.
1	5 45	6 15	9 6	4				
2	5 44	6 16	10 8	4				
3	5 43	6 17	11 13	3				
4	5 41	6 19	morn.	3				
5	5 40	6 20	12 10	3				
6	5 39	6 21	1 6	3				
7	5 37	6 23	2 2	2				
8	5 36	6 24	2 44	2				
9	5 35	6 25	3 19	2				
10	5 33	6 27	3 50	1				
11	5 32	6 28	4 16	1				
12	5 31	6 29	4 41	1				
13	5 29	6 31	sets	1				
14	5 28	6 32	7 50	0				
15	5 27	6 33	9 10	Fast.				
16	5 26	6 34	10 31					
17	5 25	6 35	11 14					
18	5 24	6 36	morn.	1				
19	5 22	6 38	12 48	1				
20	5 21	6 39	1 36	1				
21	5 20	6 40	2 16	1				
22	5 18	6 42	2 45	1				
23	5 17	6 43	3 13	1				
24	5 16	6 44	3 33	1				
25	5 15	6 45	3 51	2				
26	5 14	6 46	4 9	2				
27	5 12	6 48	4 27	2				
28	5 11	6 49	rises	3				
29	5 10	6 50	8 8	3				
30	5 9	6 51	9 12	3				

his religious but ill according with that of their patron, tormented by remorse of conscience, and wishing to expiate, by a life of great austerity, the disorders of his youth, instituted in 1663, in his convent de la Trappe de Mortagne, the celebrated reform which bears its name.

We were contemplating the features of the eloquent abbot of Clairvaux, who possessed so remarkable an influence over the spirit of the age, when the door of the parlor opened. Two Trappists of advanced age entered slowly, they were two religious of the choir.—Their dress was a long robe of white woollen, their heads were shaved and covered with a cowl; this ancient costume is of striking simplicity. The cowl of the fathers is absolutely upon the model of the Roman toga. The two religious approached us without saying a word, and fell prostrate at our feet. I cannot describe the electrical emotion that seized me all at once; these men, who would not do a base action for all the treasures of the earth, throw themselves before the feet of their fellow-creatures. But by paying to the lowest of his guests a homage which we do not

1	Wed	SS. Philip and James, App. d. of 2d cl. *Red.*
2	Thur	St. Athanasius, BCD. doub. *White.*
3	Frid	Finding of the H. Cross, d. of 2 cl. *Red.*
4	Sat	St Monica, Wid. doub. *White.*
5	Sun	5th Sund. after East. St Pius V. PC. doub. *White.*
6	Mon	*Rog. D.* St John bef. the Lat. Gate, gr. d. *Red. Lit.*
7	Tues	*Rogat. Day.* St Stanislaus, BM. doub. *Red. Litan.*
8	Wed	*Rog.* and Vig. of Asc. Ap. of St Mich. gr. d. *W. L.*
9	Thur	Ascension of our Lord, d. of 1 cl. with oct. *W.*
10	Frid	St Antoninus, BC. semid. *White.*
11	Sat	St Gregory Nazianz. BCD. doub. (9th inst.) *W.*
12	Sun	Sund. within the oct. semid. *White.*
13	Mon	SS. Ner. and Comp. MM. semid. (12th inst.) *Red.*
14	Tues	Of the oct. } semid. *White.*
15	Wed	Of the oct. }
16	Thur	Octave of the Ascens. doub. *White.*
17	Frid	St Paschal Baylon, C. doub. *White.*
18	Sat	Vigil. semid. *Red. Fast.*
19	Sun	†Whit-Sund. or Pent. d. of 1st cl. with oct. *Red.*
20	Mon	†Whit-Monday, d. of 1st cl. *R.* Not a day of obl.
21	Tues	†Of the oct. d. of 1st cl. *Red.*
22	Wed	†*Emb. Day.* Of the oct. semid. *Red. Fast.*
23	Thur	†Of the oct. semid. *Red.*
24	Frid	†*Emb. Day.* } Of the oct. semid. *Red. Fast.*
25	Sat	†*Emb. Day.* }
26	Sun	†Trinity Sunday, d. of 2d cl. *White.*
27	Mon	†St Mary Magd. de Pazzis, V. semid. *White.*
28	Tues	†St Venantius, M. doub. (18th inst.) *Red.*
29	Wed	†St Peter Celest. PC. doub. (19th inst.) *White.*
30	Thur	†Corpus Christi, d. of 1st cl. with oct. *White.*
31	Frid	†Of the oct. semid. *White.*

"Wisdom shall praise her own self, and shall be honored in God; and she shall be blessed, saying: as the vine, I have brought forth a pleasant odour, and my flowers are the fruit of honour and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope.—In me is all grace of the way and of the truth; in me is all hope of life and of virtue." *Eccl.* xxiv.

D. M.	SUN rises h.m	SUN sets h.m.	Moon rises h. m.	Sun Slow m	
1	5 8	6 52	10 16	3	D. H. M.
2	5 7	6 53	11 13	3	Last quarter, 6, 10, 37, A. M.
3	5 6	6 54	morn.	3	New Moon, 13, 2, 5, A. M.
4	5 5	6 55	12 3	3	First quarter, 20, 1, 22, A. M.
5	5 4	6 56	12 44	3	Full Moon, 28, 5, 40, A. M.
6	5 2	6 58	1 20	4	
7	5 1	6 59	1 49	4	
8	5 0	7 0	2 16	4	
9	4 59	7 1	2 42	4	
10	4 58	7 2	3 8	4	
11	4 57	7 3	3 34	4	
12	4 56	7 4	4 7	4	
13	4 55	7 5	sets	4	
14	4 54	7 6	9 32	4	
15	4 53	7 7	10 35	4	
16	4 53	7 7	11 28	4	
17	4 52	7 8	morn.	4	
18	4 51	7 9	12 12	4	
19	4 50	7 10	12 44	4	
20	4 49	7 11	1 11	4	
21	4 48	7 12	1 31	4	
22	4 47	7 13	1 52	4	
23	4 47	7 13	2 9	4	
24	4 46	7 14	2 32	4	
25	4 45	7 15	2 48	3	
26	4 44	7 16	3 12	3	
27	4 44	7 16	3 42	3	
28	4 43	7 17	rises	3	
29	4 42	7 18	9 4	3	
30	4 42	7 18	9 56	3	
31	4 41	7 19	10 46	3	

even pay to kings, the Trappist can do no more to honor the great ones of this world; and thus is civil equality consecrated by his Christian humility.

Rising up, the two fathers made us a sign to follow them. They led us to the church, where they gave us time to say a prayer. Then they took us back to the parlor, and one of them read aloud to us a chapter in the "Following of Christ."

As these religious retired, the father hotellier or guest-master, came in. The office of this monk is to receive strangers and entertain them during their stay in the convent. He has, consequently, permission to speak. It would be impossible to form an idea of the complaisance of this good father.—He is full of the most minute civilities and most delicate attention.—Hospitality is his duty, and he acquits himself of it as an act of religion, with as much fraternal charity as devotion.

After a short conversation, the guest-master invited us to assist at Complin. We returned with him to the church. The first religious who went in, rang the bell; another succeeded him, and thus all performed this office in turn. The choir monks ranged themselves in

1	Sat	†Of the oct. semid. *White.*
2	Sun	†Sund. within the oct. semid. *White.*
3	Mon	†Of the oct. semid *White.*
4	Tues	†St Francis Carac. C. doub. *White.*
5	Wed	†Of the oct. semid. *White.*
6	Thur	†Oct. of Corpus Christi, doub. *White.*
7	Frid	FD. Sacred Heart of Jesus, gr. d. *White.*
8	Sat	St Gregory VII. PC. doub. (25th May.) *White.*
9	Sun	3d Sund. after Pent. semid. *Green.*
10	Mon	St Margaret of Scot. Wid. semid. *White.*
11	Tues	St Barnabas Ap. gr. doub. *Red.*
12	Wed	St John a S. Facundo, C. doub. *White.*
13	Thur	St Anthony of Pad. C. doub. *White.*
14	Frid	St Basil, BCD. doub. *White.*
15	Sat	St Philip Neri, C. doub. (26th May.) *White.*
16	Sun	4th after Pentecost, semid. *Green.*
17	Mon	St Norbertus, BC. doub. (6th inst.) *White.*
18	Tues	St Ubaldus, BC. semid. (16th May.) *White.*
19	Wed	St Juliana de Falcon. V. doub. *White.*
20	Thur	St Bernardin of Sienna, C. semid. (20th May.) *W*
21	Frid	Feria. *Green.*
22	Sat	Vigil of St. John Bapt. *Purple.*
23	Sun	5th after Pentecost, semid. *Green.*
24	Mon	Nativ. of St John Bap. d. of 1 cl. with oct. *White*
25	Tues	St William, Ab. doub. *White.*
26	Wed	SS. John and Paul, MM. doub. *Red.*
27	Thur	Of the oct. semid. *White.*
28	Frid	Vig. *Fast.* St Leo II. PC. semid. *White.*
29	Sat	†FD. SS. Pet. & Paul, App. d. of 1 cl. with oct. *R*
30	Sun	†6th after Pent. Commem. of St Paul Ap. d. *Red.*

D. M.

1	4 4
2	4 4
3	4 4
4	4 3
5	4 3
6	4 3
7	4 3
8	4 3
9	4 3
10	4 3
11	4 3
12	4 3
13	4 3
14	4 3
15	4 3
16	4 3
17	4 3
18	4 3
19	4 3
20	4 3
21	4 3
22	4 3
23	4 3
24	4 3
25	4 3
26	4 3
27	4 3
28	4 3
29	4 3
30	4 3

"Thou shalt bless the crown of the year of thy goodness; and thy fields shall be filled with plenty." *Ps.* 64.

"What things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption; but he that soweth in the Spirit, of the Spirit shall reap life everlasting. And in doing good, let us not fail; for in due time we shall reap, not failing." *Gal.* vi. 8, 9.

D. M.	SUN rises h. m.	SUN sets h. m.	Mon rises h. m.	Sun Slow m	
1	4 41	7 19	11 3	3	a recess at the top of the nave; the
2	4 40	7 20	11 33	2	lay brothers, habited in brown, re-
3	4 40	7 20	morn.	2	mained at the entrance. I could
4	4 39	7 21	12 0	2	not help examining every thing
5	4 39	7 21	12 22	2	around me; the cross, candlesticks,
6	4 38	7 22	12 46	2	and even the ornaments of the al-
7	4 38	7 22	1 12	2	tar, were all of wood. All me-
8	4 38	7 22	1 38	1	tals are excluded from the tem-
9	4 37	7 23	2 15	1	ple of that God, who was born
10	4 37	7 23	3 0	1	in a stable, and cradled in a
11	4 37	7 23	sets	1	manger, to trample upon earthly
12	4 36	7 24	9 10	1	grandeur, and teach us to take off
13	4 36	7 24	10 1	0	our affections from it.* The sim-
14	4 36	7 24	10 42	sun sl.	plicity which reigns in this retreat,
15	4 35	7 25	11 12		extends also to the costume. All
16	4 35	7 25	11 37	0	ranks are confounded beneath one
17	4 35	7 25	11 55	0	common habit. The reverend fa-
18	4 35	7 25	morn.	1	ther abbot has nothing more than
19	4 35	7 25	12 13	1	the rest, except a pectoral cross of
20	4 35	7 25	12 31	1	
21	4 34	7 26	12 52	1	
22	4 34	7 26	1 15	1	
23	4 35	7 25	1 37	2	
24	4 35	7 25	2 9	2	
25	4 35	7 25	2 49	2	
26	4 35	7 25	rises	2	
27	4 35	7 25	8 37	3	
28	4 35	7 25	9 8	3	
29	4 36	7 24	9 53	3	
30	4 36	7 24	10 22	3	

	D.	H.	M.	
Last quarter,	4,	6,	32,	P. M.
New Moon,	11,	9,	37,	A. M.
First quarter,	18,	4,	56,	P. M.
Full Moon,	26,	6,	55,	P. M.

*Among the secluded Trappists, whose characteristic spirit is that of the most perfect renunciation of the world, and whose ceremonial is not intended for the public eye, ritual display may be very properly dispensed with in the church service. But the remark of our author would not, in a general sense, be correct, as it is certain that external pomp in the rites of religion, is productive of the happiest impressions upon the mind. For this reason, we frequently witness in the Catholic Church, a splendor and magnificence which are eminently calculated to remind us of the grandeur and perfection of Him whom we are come to adore, and whose supreme excellence we acknowledge by the sacrifice of all that is esteemed most precious and valuable on earth. EDITOR.

1	Mon	†Oct. of St John Bapt. doub. *White.*
2	Tues	†FD. Visitat. of BVM. gr. doub. *White.*
3	Wed	†Of the oct. }
4	Thur	†Of the oct. } semid. *Red.*
5	Frid	†Of the oct. }
6	Sat	†Oct. of SS. Peter and Paul, doub. *Red.*
7	Sun	7th after Pentecost, semid. *Green.*
8	Mon	St Elizabeth Wid. semid. *White.*
9	Tues	Feria. *Green.*
10	Wed	The Seven Brothers and Comp. MM. semid. *Red.*
11	Thur	Office of the B. Sacrament, semid. *White.*
12	Frid	St John Gualbert, Ab. doub. *White.*
13	Sat	St Anacletus, PM. semid. *Red.*
14	Sun	8th after Pent. St Bonaventure, BCD. d. *White.*
15	Mon	St Henry, C. semid. *White.*
16	Tues	FD. BVM. of Mt. Carmel, gr. doub. *White.*
17	Wed	St Alexius, C. semid, *White.*
18	Thur	St Camillus de Lellis, C. d. *White.*
19	Frid	St Vincent of Paul, C. doub. *White.*
20	Sat	St Jerom Æmil. C. doub. *White.*
21	Sun	9th after Pentecost, semid. *Green.*
22	Mon	St Mary Magdalen, doub. *White.*
23	Tues	St Apollinaris, BM. doub. *Red.*
24	Wed	Vigil of St. James. *Purple.*
25	Thur	St James Ap. doub. of 2d cl. *Red.*
26	Frid	St Ann, mother of BVM. gr. d. *White.*
27	Sat	Office of the Concep. of BVM. semid. *White.*
28	Sun	10th after Pentecost, semid. *Green.*
29	Mon	St Martha V. semid. *White.*
30	Tues	SS. Nazarius and Comp. MM. semid. *Red.*
31	Wed	St Ignat. C. d. (In Maryl. d. 1st cl. with oct.) *W*

"Master, didst thou not sow good seed in thy field? from whence then hath it cockle? Wilt thou that we go and gather it up? And he said, no; lest, while you gather up the cockle, you root up the wheat also together with it. Let both grow until the harvest; and in the time of the harvest, I will say to the reapers: gather up first the cockle, and bind it into bundles to burn; but gather the wheat into my barn." *Matth.* xiii. 27.

D. M.	SUN rises h.m.	SUN sets h.m.	Moon rises h. m.	Sun Slow m
1	4 36	7 24	10 44	3
2	4 36	7 24	11 7	4
3	4 37	7 23	11 32	4
4	4 37	7 23	11 55	4
5	4 37	7 23	morn.	4
6	4 38	7 22	12 24	4
7	4 38	7 22	1 0	4
8	4 38	7 22	1 43	5
9	4 39	7 21	2 38	5
10	4 39	7 21	sets	5
11	4 40	7 20	8 28	5
12	4 40	7 20	9 5	5
13	4 41	7 19	9 30	5
14	4 42	7 18	9 54	5
15	4 42	7 18	10 14	6
16	4 43	7 17	10 32	6
17	4 43	7 17	10 52	6
18	4 44	7 16	11 12	6
19	4 45	7 15	11 36	6
20	4 46	7 14	morn.	6
21	4 47	7 13	12 4	6
22	4 48	7 12	12 40	6
23	4 48	7 12	1 27	6
24	4 49	7 11	2 19	6
25	4 50	7 10	3 21	6
26	4 51	7 9	rises	6
27	4 52	7 8	8 22	6
28	4 53	7 7	8 48	6
29	4 53	7 7	9 10	6
30	4 54	7 6	9 31	6
31	4 55	7 5	9 57	6

	D.	H.	M.
Last quarter,	4,	12,	9, A. M.
New Moon,	10,	5,	56, P. M.
First quarter,	18,	9,	57, A. M.
Full Moon,	26,	11,	21, A. M.

wood hanging from a violet cord, a ring on his finger, and the wooden crosier of the ancient bishops.

The office began, and for the first time I heard the voices of the religious; for these men, devoted to silence, are to be heard only at the foot of the altar. I was struck with the majestic chant of the fathers; it is not the *plain chant* of our churches; it has a simplicity in it more suitable, I think, to the prayers of a solitary. Sometimes it is more a recitative than a chant; but there is an impression still more powerful in these accents rapidly uttered.

A picture of the B. Virgin was before us, at the bottom of which were these words of scripture: *come to me all you who labour and are heavy burthened, and I will refresh you.* How true is this refreshment, how sweet this relief from the agitation of the world, how far superior to its passing joys, this hundred-fold of peace and consolation, enjoyed by those who have left all things for the love of Christ!* After Complin, all the brethren went

*This sentence has been substituted by the Editor, in place of one whose meaning was not apparent, probably from the omission of some words when it was put to press.

D.	M.	
1	Thur	St Peter's chains, gr. doub. *White.*
2	Frid	St Steph'n, PM. simp. (In Marl. of the oct. sem. W
3	Sat	Finding of St Stephen Protom. semid. *Red.*
4	Sun	11th after Pent. and 1st Aug. St Dom. C. d.
5	Mon	BVM. ad Nives, gr. doub. *White.*
6	Tues	Transfig. of our Lord, gr. doub. *White.*
7	Wed	St Cajetan, C. d. (In Maryl. Oct. of St Ig. d. W
8	Thur	SS. Cyriacus and Comp. MM. semid. *Red.*
9	Frid	Vigil. *Purple.* (In Maryl. St Cajetan.)
10	Sat	St Lawrence, M. d. of 2 cl. with oct. *Red.*
11	Sun	12th after Pent. and 2d Aug. semid. *Red.*
12	Mon	St Clare, V. doub. *White.*
13	Tues	Of the oct. semid. *Red.*
14	Wed	Vigil. *Fast. Purple.* Of the oct. semid.
15	Thur	†Assump. of BVM. d. of 1st cl. with oct. White
16	Frid	†St Hyacinth, C. doub. *White.*
17	Sat	†Oct. of St Lawrence, doub. *Red.*
18	Sun	†13th after Pent. 3d Aug. St Joachim, C. gr. d.
19	Mon	†Of the octave, semid. *White.*
20	Tues	†St Bernard, Ab. and Doct. doub. *White.*
21	Wed	†St Jane Frances de Chantal, Wid. doub. Whi
22	Thur	†Oct. of the Assumption, doub. *White.*
23	Frid	Vigil. St Philip Benitius, C. doub. *White.*
24	Sat	St Bartholomew Ap. d. of 2d cl. *Red.*
25	Sun	14th after Pent. and 4th Aug. semid. *Green.*
26	Mon	St Lewis, C. semid. *White.*
27	Tues	St Joseph Calasanc. C. doub. *White.*
28	Wed	St Augustin, BCD. doub. *White.*
29	Thur	Beheading of St John Bapt. gr. d. *Red.*
30	Frid	St Rose of Lima, V. doub. *White.*
31	Sat	St Raymund Nonnatus, C. doub. *White.*

"The kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes; which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels; but the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and separate the wicked from among the just." *Matth.* xiii. 47.

D. M.	SUN rises h.m.	SUN sets h.m.	Moon rises h. m.	Sun Slow m
1	4 56	7 4	10 26	6
2	4 57	7 3	10 58	6
3	4 58	7 2	11 39	6
4	4 59	7 1	morn.	6
5	5 0	7 0	12 28	6
6	5 1	6 59	1 27	6
7	5 2	6 58	2 34	6
8	5 4	6 56	3 45	5
9	5 5	6 55	sets	5
10	5 6	6 54	7 56	5
11	5 7	6 53	8 15	5
12	5 8	6 52	8 35	5
13	5 9	6 51	8 53	5
14	5 10	6 50	9 13	4
15	5 11	6 49	9 38	4
16	5 12	6 48	10 4	4
17	5 14	6 46	10 35	4
18	5 15	6 45	11 17	4
19	5 16	6 44	morn.	3
20	5 17	6 43	12 10	3
21	5 18	6 42	1 9	3
22	5 20	6 40	2 14	3
23	5 21	6 39	3 25	3
24	5 22	6 38	rises	2
25	5 23	6 37	7 12	2
26	5 24	6 36	7 34	2
27	5 25	6 35	8 1	1
28	5 27	6 33	8 28	1
29	5 28	6 32	9 2	1
30	5 29	6 31	9 39	1
31	5 30	6 30	10 29	0

	D.	H.	M.
Last quarter,	2,	4,	44, A. M.
New Moon,	9,	4,	13, A. M.
First quarter,	17,	3,	32, A. M.
Full Moon,	24,	4,	32, P. M.
Last quarter,	31,	9,	43, A. M

and prostrated in a line down the middle of the church, and remained a long time in that posture. At first there was a profound silence, during which nothing was heard but the pendulum of the clock beating seconds. It was as the voice of time associated with the thought of eternity. Afterwards they entoned the *Salve Regina;* this chant has a very grand effect. A single religious, from the bottom of the nave, begins the prayer in a very majestic tone; all the others, bowed down to the ground, answer him in a hollow and lengthened voice, like the accents of grief succeeding those of triumph. This latter ceremony is truly sublime. Prayer is a communication between man and God, and nothing causes greater emotion than this appeal from earth to heaven, from weakness to Omnipotence. "Why do you prostrate?" said a modern philosopher to a priest, "you will be at all times near enough to the earth." True; "but man," says a Trappist, whose letter is now lying before me, "never seems to be more in his place, than when he humbles himself before the Author of his being."

After the *Salve Regina*, the religious went for a moment to the

1	Sun	15th after Pent. and 1st Sept. semid. *Green.*
2	Mon	St Stephen, C. semid. *White.*
3	Tues	Feria } *Green.*
4	Wed	Feria }
5	Thur	St Lawrence Justin. BC. semid. *White.*
6	Frid	Feria. *Green.*
7	Sat	Office of the Concept. of BVM. semid. *White.*
8	Sun	†16th after P. Nativ. of BVM. d. 2 cl. with oct.
9	Mon	†Of the oct. semid. *White.*
10	Tues	†St Nicholas de Tolent. C. d. *White.*
11	Wed	† }
12	Thur	† } Of the octave, semid. *White.*
13	Frid	† }
14	Sat	†Exalt. of the H. Cross, gr. d. *Red.*
15	Sun	†17th aft. P. 3d Sept. H. Name of Mary, gr. d.
16	Mon	SS. Cornelius and Comp. MM. semid. *Red.*
17	Tues	Stigmas of St. Francis, doub. *White.*
18	Wed	*Ember Day. Fast.* St Joseph a Cup, C. d. *Wh*
19	Thur	SS. Januarius and Comp. MM. doub. *Red.*
20	Frid	*Emb. Day. Fast.* SS. Eus. & Comp. MM. d. *R*
21	Sat	*Emb. Day. Fast.* St Mat. Ap. & Ev. d. 2 cl. *R*
22	Sun	18th after P. Seven Dol. of BVM. gr. d. *Whi*
23	Mon	St Linus, PM. semid. *Red.*
24	Tues	Our Lady of Mercy, gr. d. *White.*
25	Wed	St Thomas de Villan. BC. d. (22d inst.) *Whi*
26	Thur	Office of the B. Sacrament, semid. *White.*
27	Frid	SS. Cosmas and Damian, MM. semid. *Red.*
28	Sat	St Wenceslaus, M. semid. *Red.*
29	Sun	†19th aft. P. Ded. of St Mich. Arch. d. 2 cl.
30	Mon	†St Jerom, CD. doub. *White.*

D. M.

1	5 3
2	5 3
3	5 3
4	5 3
5	5 3
6	5 3
7	5 3
8	5 4
9	5 4
10	5 4
11	5 4
12	5 4
13	5 4
14	5 4
15	5 4
16	5 5
17	5 5
18	5 5
19	5 5
20	5 5
21	5 5
22	5 5
23	6 0
24	6 1
25	6 2
26	6 4
27	6 5
28	6 7
29	6 8
30	6 9

"The disciples came to Jesus, saying: who, thinkest thou, is the greatest in the kingdom of heaven? And Jesus calling unto him a little child, set him in the midst of them, and said: amen I say to you, unless you be converted and become as little children, you shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, he is the greatest in the kingdom of heaven." *Matth.* xviii. 1.

D. M.	SUN rises h. m.	SUN sets h. m.	Moon rises h. m.	Sun Fast. m
1	5 32	6 28	11 24	0
2	5 33	6 27	morn.	0
3	5 34	6 26	12 33	1
4	5 35	6 25	1 42	1
5	5 37	6 23	2 51	1
6	5 38	6 22	4 1	2
7	5 39	6 21	sets	2
8	5 40	6 20	6 43	2
9	5 41	6 19	7 1	3
10	5 43	6 17	7 21	3
11	5 44	6 16	7 45	3
12	5 45	6 15	8 13	4
13	5 47	6 13	8 51	4
14	5 48	6 12	9 19	4
15	5 49	6 11	10 5	5
16	5 51	6 9	11 2	5
17	5 52	6 8	morn.	5
18	5 53	6 7	12 4	6
19	5 55	6 5	1 15	6
20	5 56	6 4	2 28	6
21	5 57	6 3	3 43	7
22	5 59	6 1	4 56	7
23	6 0	6 0	rises	7
24	6 1	5 59	6 37	8
25	6 2	5 58	7 8	8
26	6 4	5 56	7 46	9
27	6 5	5 55	8 32	9
28	6 7	5 53	9 30	9
29	6 8	5 52	10 34	10
30	6 9	5 51	11 44	10

	D.	H.	M.	
New Moon,	7,	5,	16,	P. M.
First quarter,	15,	8,	54,	P. M.
Full Moon,	23,	2,	5,	A. M.
Last quarter,	29,	4,	42,	P. M.

chapter* to receive the blessing of the Prior. At a signal given by him, they fall prostrate on their faces, and remain perfectly motionless. At the end of the *miserere*, they rise and pass in order before the father Prior, who presents holy water at the door, to each one individually. This custom may appear extraordinary, but it is in the spirit of the gospel. It is a precept of that God who has said to all men: *he that is the greatest among you, let him be as the least; and he that is the leader, as he that serveth.*

Every thing in this pious seclusion, exhibits the picture of the first ages of Christianity. That religion which came to humble pride, and to elevate poverty, and whose divine founder called himself the *Son of man*, appears here in all its glory. This title, simple as it is, expresses all the feebleness of that nature to which he submitted, but at the same time, it has rendered the name of man so sacred in our eyes, that no other can surpass it. The gradations of rank established by vanity, are reduced to nothing before this sublime standard of religion.

*See page 44.

1	Tues	†St Remigius, BC. semid. ad lib. *White.*
2	Wed	†Our Guardian Angels, doub. *White.*
3	Thur	†Office of the B. Sacrament, semid. *White.*
4	Frid	†St Francis, C. doub. *White.*
5	Sat	†Office of the Concep. of BVM. semid. *White.*
6	Sun	†20th after P. Solem. of the Ros. gr. d. *W.*
7	Mon	St Bruno, C. doub. (6th inst.) *White.*
8	Tues	St Bridget, Wid. doub. *White.*
9	Wed	SS. Dionysius and Comp. MM. semid. *Red.*
10	Thur	St Francis Borgia, C. semid. *White.*
11	Frid	Feria. *Green.*
12	Sat	Office of the Concep. of BVM. semid. *White.*
13	Sun	21st after Pent. and 3d oct. semid. *Green.*
14	Mon	St Callistus, PM. doub. *Red.*
15	Tues	St Theresa, V. doub. *White.*
16	Wed	St Edward, C. semid. (13th inst.) *White.*
17	Thur	St Hedwigis, Wid. semid. *White.*
18	Frid	St Luke Evang. d. of 2 cl. *Red.*
19	Sat	St Peter de Alcant. C. doub. *White.*
20	Sun	22d after Pent. St John Cantius, C. d. *White.*
21	Mon	St Hilarion, Ab. simp. *White.*
22	Tues	Feria } *Green.*
23	Wed	Feria }
24	Thur	Office of the B. Sacrament, semid. *White.*
25	Frid	SS. Chrysanthus and Comp. MM. simp. *Red.*
26	Sat	Vigil. *Purple.*
27	Sun	23d after Pent. and 5th oct. semid. *Green.*
28	Mon	SS. Simon and Jude Apost. d. of 2 cl. *Red.*
29	Tues	Feria } *Green.*
30	Wed	Feria }
31	Thur	Vigil of all Saints. *Fast. Purple.*

"If you walk in my precepts, and keep my commandments, and do them, I will give you rain in due seasons; and the ground shall bring forth its increase, and the trees shall be filled with fruit. The threshing of your harvest shall reach unto the vintage, and the vintage shall reach unto the sowing-time: and you shall eat your bread to the full, and dwell in your land without fear." *Levit.* xxvi. 3.

D. M.	SUN rises h.m.	SUN sets h.m.	Moon rises h. m.	Sun Fast m
1	6 11	5 49	morn.	10
2	6 12	5 48	12 51	10
3	6 13	5 47	2 1	11
4	6 14	5 46	3 8	11
5	6 16	5 44	4 11	11
6	6 17	5 43	5 7	12
7	6 18	5 42	sets	12
8	6 20	5 40	5 59	12
9	6 21	5 39	6 24	13
10	6 22	5 38	6 52	13
11	6 24	5 36	7 26	13
12	6 25	5 35	8 9	13
13	6 26	5 34	9 0	14
14	6 27	5 33	10 1	14
15	6 29	5 31	11 6	14
16	6 30	5 30	morn.	14
17	6 31	5 29	12 16	14
18	6 32	5 28	1 26	15
19	6 33	5 27	2 39	15
20	6 35	5 25	3 52	15
21	6 37	5 23	5 7	15
22	6 38	5 22	rises	15
23	6 39	5 21	5 48	15
24	6 40	5 20	6 31	16
25	6 41	5 19	7 24	16
26	6 42	5 18	8 27	16
27	6 44	5 16	9 38	16
28	6 45	5 15	10 49	16
29	6 46	5 14	11 57	16
30	6 47	5 13	morn.	16
31	6 48	5 12	1 8	16

	D.	H.	M.
New Moon,	7,	9,	8, A. M.
First quarter,	15,	1,	19, P. M.
Full Moon,	22,	11,	27, A. M.
Last quarter,	29,	2,	59, A. M.

From the church, we went to the parlour, where supper was provided for us. Our table was served with care, if not with research.—There was, it is true, neither meat nor fish; but the vegetables, eggs and white meats, were prepared with far less frugality than we might have expected. These good fathers, while they deny themselves the most simple necessaries, are really profuse towards their guests. The contrast between the luxury of the world and their own austerity, makes them ample amends for its rigour; and perhaps their hearts exult in secret to see so many things which they do not want.* It was thus the disciples of Pythagoras had sumptuous repasts served up at their tables, which they sent away again for their slaves.

We retired to bed at an early hour, but it was impossible to close our eyes. The impression we had received was too recent and powerful. For my part, I could not familiarize myself with the idea that

*A writer speaking of the silence observed by the Trappists at their meals, says: "it was really interesting to see those good religious, whose conversation is in heaven, repeat again and again, without the least impatience, the same sign, until it was understood."

D.	M.	
1	Frid	†All Saints, d. of 1 cl. with oct. *White.*
2	Sat	†FD. All Souls. *Black.* Of the oct. semid.
3	Sun	†1st Nov. Office of the 4th Sun. after Ep. sem.
4	Mon	†St Charles Bor. BC. doub. *White.*
5	Tues	†Of the octave, }
6	Wed	†Of the octave, } semid. *White.*
7	Thur	†Of the octave, }
8	Frid	†Oct. of All Saints, doub. *White.*
9	Sat	Dedication of the Lateran Church, doub. *Wh*
10	Sun	3d of Nov. & 5th after Ep. St And. Av. C. d.
11	Mon	St Martin, BC. doub. *White.*
12	Tues	St Martin, PM. semid. *Red.*
13	Wed	St Didacus, C. semid. *White.*
14	Thur	Office of the B. Sacrament, semid. *White.*
15	Frid	St Gertrude, V. doub. *White.*
16	Sat	Office of the Concep. of the BVM. semid. *Wh*
17	Sun	4th of Nov. & 6th after Epiph. semid. *Green.*
18	Mon	Ded. of the Bas. of SS. Peter and Paul, doub.
19	Tues	St Elizabeth, Wid. doub. *White.*
20	Wed	St Felix Val. C. doub. *White.*
21	Thur	FD. Present. of the BVM. gr. d. *White.*
22	Frid	St Cæcilia, VM. doub. *Red.*
23	Sat	St Clement, PM. doub. *Red.*
24	Sun	24th after Pent. and 5th Nov. St John, C. d.
25	Mon	St Catharine, VM. doub. *Red.*
26	Tues	St Gregory Thaumat. BC. semid. (17th.) *Whi*
27	Wed	Feria. *Green.*
28	Thur	Office of the B. Sacrament, semid. *White.*
29	Frid	Vigil of St Andrew. *Purple.*
30	Sat	St Andrew Ap. doub. of 2 cl. *Red.*

"Honor the Lord with thy substance, and give him of the first of all thy fruits; and thy barns shall be filled with abundance, and thy presses shall run over with wine." *Prov.* iii. 9, 10.
"Seek ye, therefore, first the kingdom of God and his justice, and all these things shall be added unto you." *Matth.* vi. 33.

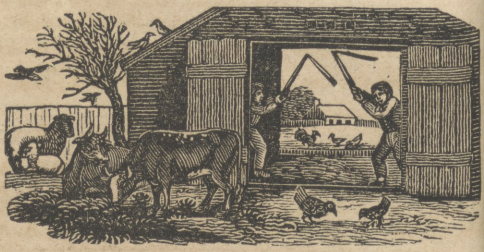
D. M.	SUN rises h.m.	SUN sets h.m.	Moon rises h. m.	Sun Fast. m
1	6 50	5 10	2 9	16
2	6 51	5 9	3 9	16
3	6 52	5 8	4 10	16
4	6 53	5 7	5 11	16
5	6 54	5 6	6 13	16
6	6 56	5 4	sets	16
7	6 57	5 3	5 29	16
8	6 58	5 2	6 14	16
9	6 59	5 1	6 59	16
10	7 0	5 0	7 54	16
11	7 1	4 59	8 56	16
12	7 2	4 58	10 2	16
13	7 3	4 57	11 11	16
14	7 4	4 56	morn.	15
15	7 5	4 55	12 20	15
16	7 6	4 54	1 30	15
17	7 7	4 53	2 41	15
18	7 8	4 52	3 55	15
19	7 9	4 51	5 11	14
20	7 10	4 50	rises	14
21	7 11	4 49	5 6	14
22	7 12	4 48	6 6	14
23	7 12	4 48	7 15	13
24	7 13	4 47	8 29	13
25	7 14	4 46	9 41	13
26	7 15	4 45	10 50	13
27	7 16	4 44	11 55	12
28	7 17	4 43	morn	12
29	7 17	4 43	12 59	12
30	7 18	4 42	1 59	11

	D.	H.	M.	
New Moon,	6,	3,	6,	A. M.
First quarter,	14,	4,	8,	A. M.
Full Moon,	20,	9,	8,	P. M.
Last quarter,	27,	5,	21,	P. M.

I was lying in a convent of Trappists. All that I had read of this celebrated order came into my mind, and I compared my recollections with my sensations.

I reflected on the sincerity of that *faith* which seeks no earthly remuneration, and looks with disdain upon riches and pleasures. Religious philosophy, like the stoicism of the ancients, despises pain; but unlike the latter, it does not indemnify itself with the homage of men; nor does it need such homage, for *hope* is with it. What further enables the Trappists to support every kind of austerity, is a Christian virtue, the sweetest feeling of the heart, *charity*. This virtue, which places the versatility of our human affections under the safeguard of divine veneration; this virtue, which makes us love God in our neighbour, unites them in holy benevolence. Equality in the relations of life, the same interest, the same hopes, the happiness of each other's company, all contribute to make them a society of brethren. In the world, we are disunited by opposite interests, but here they are attached to each other by rival virtues.

I was plunged in deep reflection, when I heard the sound of the bell



1	Sun	1st Sunday of Advent, semid. *Purple.*
2	Mon	St Bibiana, VM. semid. *Red.*
3	Tues	St Francis Xavier. C. doub. *White.*
4	Wed	St Peter Chrysol. BCD. doub. *White.*
5	Thur	Feria. *Purple.*
6	Frid	*Fast.* St Nicholas, BC. doub. *White.*
7	Sat	St Ambrose, BCD. doub. *White.*
8	Sun	†2d Sunday of Advent, semid. *Purple.*
9	Mon	†Concep. of BVM. d. of 2 cl. with oct. (8th.)
10	Tues	†Of the 3d day in the oct. semid. *White.*
11	Wed	†St Damasus, PC. semid. *White.*
12	Thur	†Of the 5th day in the oct. semid. *White.*
13	Frid	†*Fast.* St Lucy, VM. doub. *Red.*
14	Sat	†Of the 7th day in the oct. semid. *White.*
15	Sun	†3d Sunday of Advent, semid. *Purple.*
16	Mon	St Eusebius, PM. semid. *Red.*
17	Tues	Feria. *Purple.*
18	Wed	*Ember Day. Purple. Fast.*
19	Thur	Feria. *Purple.*
20	Frid	*Ember Day.* Vigil. *Purple. Fast.*
21	Sat	*Ember Day.* St Thomas Ap. d. 2 cl. *Red. Fast*
22	Sun	4th Sunday of Advent, semid. *Purple.*
23	Mon	Feria. *Purple.*
24	Tues	Vigil. *Purple. Fast.*
25	Wed	†Nativity of our Lord, d. 1 cl. with oct. *White*
26	Thur	†FD. St Stephen Protomar. d. 2 cl. with oct. *R*
27	Frid	†FD. St John Evang. d. 2 cl. with oct. *White.*
28	Sat	†FD. Holy Innocents, MM. d. 2 cl. with oct. *Wh*
29	Sun	†Sunday within the oct. semid. *White.*
30	Mon	†St Thomas, BM. semid. *Red.*
31	Tues	†St Sylvester, PC. doub. *White.*

"In th
earth, ou
thou sha
"In al
Eccl. vii.
"It is
Heb. ix.

D.	M.	S
		rise
h.m
1	7	1
2	7	1
3	7	2
4	7	2
5	7	2
6	7	2
7	7	2
8	7	2
9	7	2
10	7	2
11	7	2
12	7	2
13	7	2
14	7	2
15	7	2
16	7	2
17	7	2
18	7	2
19	7	2
20	7	2
21	7	2
22	7	2
23	7	2
24	7	2
25	7	2
26	7	2
27	7	2
28	7	2
29	7	2
30	7	2
31	7	2

"In the sweat of thy face shalt thou eat bread, till thou return to the earth, out of which thou wast taken; for dust thou art, and into dust thou shalt return." *Gen.* iii. 19.

"In all thy works, remember thy last end, and thou shalt never sin." *Eccl.* vii. 40.

"It is appointed for men once to die, and after this the judgment." *Heb.* ix. 27.

D. M.	SUN rises h. m.	SUN sets h. m.	Moon rises h. m.	Sun Slow. m
1	7 19	4 41	2 59	11
2	7 19	4 41	4 0	11
3	7 20	4 40	5 0	10
4	7 20	4 40	5 59	10
5	7 21	4 39	sets	9
6	7 21	4 39	4 49	9
7	7 22	4 38	5 41	8
8	7 22	4 38	6 42	8
9	7 23	4 37	7 47	8
10	7 23	4 37	8 55	7
11	7 23	4 37	10 1	7
12	7 24	4 36	11 7	6
13	7 24	4 36	morn.	6
14	7 24	4 36	12 15	5
15	7 25	4 35	1 24	5
16	7 25	4 35	2 36	4
17	7 25	4 35	3 51	4
18	7 25	4 35	5 11	3
19	7 25	4 35	6 28	3
20	7 25	4 35	rises	2
21	7 25	4 35	5 51	2
22	7 26	4 34	7 6	1
23	7 25	4 35	8 19	1
24	7 25	4 35	9 28	Sun sl.
25	7 25	4 35	10 36	
26	7 25	4 35	11 39	
27	7 25	4 35	morn.	1
28	7 25	4 35	12 39	2
29	7 25	4 35	1 39	2
30	7 24	4 36	2 40	3
31	7 24	4 36	3 43	3

	D.	H.	M.	
New Moon,	5,	9,	56,	P. M.
First quarter,	13,	4,	43,	P. M.
Full Moon,	20.	7.	39,	A. M.
Last quarter,	27,	11,	40,	A. M.

which called the religious to matins. From time to time its solemn sound was repeated along the arcades, and all was silent again. I regretted that I had not requested the father hotellier to take me to assist at this office. The church, lighted by one solitary lamp, casting its tremulous rays in the centre, while the extremities are in darkness; the silence of the night interrupted within by these pious voices, and without by nothing but the low murmurs of the winds, these must make a profound impression upon the soul. It is like a recollection of the catacombs; and to render the illusion more perfect, there are the costume, the chant, and the customs of the primitive church.

At day-break, tired of seeking sleep which fled from us, we arose. Soon after, the father hotellier came to inquire for us, and we went down with him to the church, where we assisted at mass. The priest who officiated, had a plain woollen chasuble, with woollen trimming of a different color. During the office, I saw some of the religious leave their places, and kneel at the foot of the sanctuary: this was a public penance which they imposed upon themselves for

faults, which they thought they had committed. So ma
practices may seem to be *minutiæ;* but it is somethi
which brings to perfection in man the power of loving,
make his whole existence a succession of acts of divi
worship.

From the church we went to the breakfast-room, wh
we received a visit from the F. Prior, who represented
Rev. Father Abbot, then absent from the convent. I h
since had an opportunity of seeing the Rev. Abbot hims
and I cannot describe to you the charm of his conversati
Formerly he cultivated the study of the mathematics,
we are at present in France, in some degree like the peo
of China, where religion was introduced by the scienc
The father hotellier came to conduct us after breakf
and took us to see the interior of the monastery, which
inspected minutely.

We went first into the dormitory, which is a long galle
the sides of which are occupied by small separate c
without doors. Two planks, a pillow of straw and a wo
len coverlet; such is the bed of a Trappist. There he
poses from the fatigues of the day. There is no distinct
among them; the cell of the Rev. Abbot is in the middle
the dormitory, and his bed has nothing more than
others. Formerly the Abbé de Rancé allowed a str
mattress. The monks of the Convent of Laval, the o
ones who are subject to that reform, make use of it
present.

They throw themselves upon this bed without undr
ing; for they cannot make use of linen, under any pret
whatever. They retire at eight in the evening, and
the next morning at half past one. The Rev. F. Abbo
always up the first of the community; and it is he w
rings the bell to call the religious to matins. In summ
one hour of sleep is allowed after dinner. In winter, th
do not keep this hour, but go to bed at seven.

Some may say that this austere way of living is contr
to nature; but religion has other laws from society.
heart cannot be governed by the precepts of human poli
The religion of the gospel is a religion of pain and pri
tion; Jesus Christ calls those blessed who suffer. Mo
over, as a celebrated writer has said, a religious life i
combat and not a song of victory.

From the dormitory we went to the chapter-room.
a large room where the religious assemble at fixed ho
to make pious lectures, and accuse themselves in public
the faults they have committed against the rules. Th
they call denouncing themselves. At the farther end
the room is a figure of Christ, underneath which are wr

ten these words, at once bold and submissive: *soli Deo honor et gloria; honor and glory to God alone.* Around the room you read sentences from the scriptures, analogous to the sentiments with which the hearers of this Christian morality should be penetrated. They are like voices from above, to remind them of their duties. In one place you read, *cultus justitiæ silentium; the practice of justice is silence;* in another, *sedebit solitarius et tacebit; solitary he will sit and be silent;* and farther on, *mens justi meditabitur obedientiam; the mind of the just man will meditate on obedience.*

We visited the bake-house, the dairy, the kitchen, in short the whole establishment. In the midst of utensils of all kinds and instruments of all professions, we met with the image of Christ; it is thus that an austere recollection comes suddenly upon us in the midst of the frivolities of life. The father hotellier replied complaisantly to all our questions, and the brethren whom we met seemed anxious to show us with a smile on their lips, but by signs only, the objects most attractive to our curiosity.

There was really something mysterious in this language of signs. I could imagine that I saw those blessed spirits spoken of by Bernardin de St. Pierre, whose nature is to love one another, and who have no need of returning sentiments by thoughts, and friendship by words.

We went into the courts and into the work-shops full of lay-brothers. These brothers, who for the most part, have had no education, and almost all belong to some mechanical profession, still exercise their trades in the convent. They are masons, smiths, carpenters, &c.; and all the mechanical arts are found amongst them. Nothing that they use is made out of the house. Having made a vow to be poor and to be burthensome to no one, the Trappists earn their livelihood by the sweat of their brow.

In the garden we found the choir-monks with implements of husbandry employed in labour; for idleness is banished from this abode of piety. The fathers had put off their cowl; and only kept the under-habit confined by a leathern girdle, and over it a long narrow scapular, which was black. To see them bent down, one might have taken them for coffins covered with palls. Working in the garden, is only recreation for the choir-monks; their duty is to sing in the church and make pious lectures in the chapter-room. They are like the hermit of Parnell:

> Prayer all his business, and his pleasure praise.

From time to time, we saw them interrupt their work at a signal given by one of them clapping his hands; they

then raised their souls to God, and recommenced their l
bour. This thought sweetens their fatigues; they kn
that they labour for a master who will not delay their r
compence.

The reproach of laziness, so often made to other mona
tic orders, cannot be applied to these religious.* The a
tivity of the Trappists, their abundant alms, their vow
poverty, which they rigorously observe, will never ma
them burthensome to the state. Let then these pious m
retire into the desert; their hearts perhaps have be
wounded in the world. There are secret feelings and u
known pains, which our noisy distractions cannot soft
and what Madam de Stael says of nature, may be appli
to religion, it is the only power that gives enjoyment wit
out offending misfortune.

We remarked among these religious, some who appea
ed very young. They were novices. When any one a
plies to be received into the Convent, the Rev. F. Abb
examines his dispositions, and receives him, if he thin
proper. His noviceship lasts a year, after which, if
persists in his resolution, he pronounces his vows. T
novice, as he begins here a new existence, forsakes entir
ly the name by which he was known in the world. Th
name which was the mark of civilized life, becomes lost
the name of a saint, whom he takes as his patron. On t
day fixed for this ceremony, he goes to the church, a
there he hears the doors shut upon him, which separat
him forever from the world. His mortal life is, as
were, finished within these sacred walls; he is no long
to count time, for he begins eternity upon earth.
draws near to the altar, his head is shaved, his hair bur
and the ashes are cast into a kind of sacrarium for th
purpose. After having laid his profession upon the alt
the novice kisses the feet of all the religious, who rai
him up, giving him at the same time the kiss of peace.

As soon as the novice has entered the house, he is de
to his family, as to the rest of the world. He holds
more communication with them. The F. Abbot only
informed of the deaths that occur among the relatives
any of the brethren; and he announces in the church th
information he has received, to the whole community, b

* Idleness is banished from all religious orders, as the parent of eve
evil. No means could be more effectual in preventing it, than the reg
lations by which every moment of the day is filled up, being allotted
manual labor or the performance of some spiritual exercise; while,
the same time, there is the strongest inducement among religious to co
ply with these rules, in the conviction that their peace of mind depe
on the observance of them. EDITOR.

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without naming any one; and this loss, which concerns but one, is felt by all. There is a truly solemn impression in those words, interrupting prayers in order to procure prayers, "My brethren, one of you has lost his father." Thus is the grief diminished by being divided among those men, who have all but one heart; and the holy cloister offers a new family to him who has lost his own.

The novice is placed, according to his education, among the choir-monks or the lay-brothers. If, on the other hand, his way of life appear to him too austere, and he leave the convent, every thing which he brought is returned to him; they do not even take any thing for the expense he has cost them, but they part from him as from a friend who is setting off for a distant country, and whom they shall see no more but in eternity.

If the face is the mirror of the soul, nothing can better show contentment than the countenances of the Trappists. They have all an air of serenity, and even of cheerfulness, which is quite remarkable. Like those happy shades in the Elysian fields, described by Fenelon, they desire nothing; they have every thing, while they possess nothing; their desires are filled; the world is nothing to them, because their happiness being interiour, leaves no room in their heart for any thing without. Instead of taking advantage of the liberty given them in the revolution, the Trappists were so well pleased with the life they had embraced, they all emigrated. Their history is told in two words.

In 1792, the religious of the Convent of La Trappe de Montagne, who had always remained in France without molestation, from the death of the Abbé de Rancé, went to Switzerland, where they founded the Convent of Val-Sainte, near Fribourg. There, in gratitude for the divine mercy, which had enabled them to surmount all obstacles, and permitted them to persevere in their state in the midst of so many political convulsions, these Trappists who were so much pitied, and had just received the grant of civil liberty, added practices still more austere, to those which they had followed before. This produced a second reform, which dates from the year 1794.

At this period, they drew up new rules, which were printed in Switzerland, in two volumes quarto. This curious work concludes with the declaration of all the religious, from the F. Abbot to the lowest novice. They all testify that their life appears to them preferable to all the treasures of the earth, and that they would rather lose their lives than change them. The happiness of a Trappist seems extraordinary enough. The word *fanaticism*, is

soon said; but profound philosophy knows well how mu
energy is given by deep feeling, to the faculties of the so
That is truly a life of enthusiasm, which has no obje
before it but death and immortality. The Trappist exp
riences every moment the truth of those words of Jes
Christ, "where there are two or three gathered toget
in my name, there am I in the midst of them."

The monks of the convent of Val-Sainte, disturbed
the French army in their new asylum, soon emigra
again; but their number increased, instead of diminish
for religion always flourishes in persecution. They fou
ed numerous colonies, all subject to the new reform.
was established at the convent of St. Susanna, in Spa
in the province of Arragon; another at Mount Brach,
the confines of Barges, in Piedmont. Peculiar circu
stances prevented the success of the establishment in R
sia. There were some who went into Westphalia,
others into Hungary and Canada. A second colony,
tended for this latter country, was induced to remain
England, where a rich gentleman built for them a mon
tery, at Lulworth, near Wareham, in Dorsetshire.
place being near to Weymouth, a fashionable place of
sort, was visited by the most illustrious persons in Engla
The Abbé Delille went to see this pious retreat, which
has celebrated in the last edition of the poem of the G
dens.

At the peace, some of the Trappist establishments, fr
foreign parts, returned to France. The Abbey of Me
ray was purchased by the monks of Lulworth, and in J
they landed at Nantes to take possession of it. The ep
of their arrival will be long remembered. The captai
the frigate that brought them, was presented by the R
F. Abbot himself with the sword, which an officer in
army had deposited in the cloister, in exchange for
humble habit of St. Bernard.

There is something very striking in the spectacle of
faith, always persecuted, and yet always constant.
most austere orders have always been the best obser
doubtless, because the feelings of the mind receive m
depth and permanency from austerity of principle and
tion. This was at least the opinion of the ancients;
the Egyptian priests and some sects of Greek philosoph
to arrive more securely at perfection, lived in retreat
abstemiousness. But it is in a religious life, that we m
look for the cause of that attachment which it inspi
Divine love gives all our feelings one uniform direct
and it is always the inconstancy of our desires that ren
us uneasy and unhappy. Moreover, this devout life

the soul with a sublime peace, and the only peace on earth, which is at once susceptible of enthusiasm and tranquillity. This reasoning will have no weight with a certain class of persons, who, tainted with the pride of modern philosophy, "consider as useless, whatever has a tendency to preserve or revive the faith of a people, and recall to the mind those grand and magnificent institutions, which were established for the happiness of man, and which we owe to the genius of Christianity. There are even believers in the doctrines of Christ, who *understand not the things which are spiritual*. But, however this may be, it is worthy of that religion, which alone knows the secret of the human heart, as well as the real wants of society, to open an asylum for those generous beings who cannot possess a divided heart; for those beings especially, who, disgusted with the world, and no longer able to endure the immense void which the love of its pleasures has produced in their souls, retire to a holy solitude, to calm their minds, and to enjoy, in the renunciation of all created things, something substantial and inaccessible to the rust of time."

BIOGRAPHICAL NOTICE

OF THE MOST REV.

WILLIAM LOUIS VALENTINE DUBOURG

LATE ARCHBISHOP OF BESANCON, IN FRANCE,

AND

FORMERLY BISHOP OF NEW ORLEANS.*

In looking back upon the deceased members of o hierarchy, upon those distinguished "prelates who ha spoken to us the word of God," it is a source of pro satisfaction to behold them all entitled to our veneratio not only for the exalted character with which they were vested, but also for the eminent virtues which they ex bited in their life and actions. Among these successors the Apostles, the M. Rev. William Louis Dubourg occ pied a most conspicuous station. It was the will of Divi Providence, that he should move in a more extensive fie of usefulness than is generally assigned to the sacerdo or episcopal office, and for this reason, thousands have be left behind him to bear testimony to his spirit of holy e terprize in the cause of truth, and who, we flatter ourselv will hail with joy the publication of a memoir, destined perpetuate amongst us the memory of his ardent and di interested zeal.

William Louis Dubourg was born on the 14th of Febr ary, 1766, at Cape Francais, in the Island of St. Doming Having been sent to France for his education, he there r solved to embrace the ecclesiastical state, and prosecute his studies in the Seminary of St. Sulpitius. At this perio

*This notice has been chiefly compiled from the verbal informati kindly furnished by the friends of Mr. Dubourg, from the *Annales de Propagation de la Foi*, and a sketch of his life published in the Catho Telegraph, of 1834.

MOST REV.d WILLIAM L. DUBOURG D. D.

late Archbishop of Besançon in France

and formerly

BISHOP OF NEW-ORLEANS U. S.

E. Walter

he was under the direction of Rev. Mr. Nagot, who was afterwards sent to this country, in 1791, and was first Superior of St. Mary's Seminary, in Baltimore. In this pious and enlightened clergyman, Mr. Dubourg found a guide worthy of his promising disposition, and soon enjoyed his affection and confidence; insomuch so that he was appointed by him superintendant of an establishment which had been recently commenced at Issy, near Paris, and had for its object the preparation of youths, who aspired to the clerical state, for their entrance into a theological seminary. This excellent institution, however, had scarcely been opened, when the revolutionary storm dispersed its elements, and frustrated the views of its pious founder. The same unfortunate circumstances compelled Mr. Dubourg, who had been preparing himself for graduation at the celebrated Sorbonne, to leave Paris and retire to the bosom of his family at Bordeaux. But he had not long enjoyed the company of those who were most dear to him, when the spirit of religious persecution becoming still more violent, he left his native country and went to Spain. From Spain he sailed to America, and arrived in Baltimore in December, 1794.

Full of esteem for the Society of St. Sulpitius, and particularly attached to Rev. Mr. Nagot, superior of the seminary at Baltimore, Mr. Dubourg conceived a strong desire to be associated with that useful body, and having applied to Mr. Emery, then Superior General of the Community, he was placed on the list of its members in 1795. The Sulpitians are a congregation of clergymen, who devote themselves particularly to the education of those who are destined for the ecclesiastical profession. Their founder was the Rev. John James Olier, a man whose extraordinary sanctity and indefatigable zeal eminently qualified him for the execution of the project he had long entertained, of forming a society whose principal care would be, to instruct the aspirant to holy orders, in the science and virtue of his sacred calling. In 1641, he repaired, with a few companions, to Vaugirard, near Paris, where he laid the foundation of his infant community, and he soon had the consolation of witnessing its extension, which was already a flattering prognostic of its future usefulness. At the time of the revolution in France, the Sulpitians had established seminaries in many provinces of the kingdom; they had even traversed the Atlantic and opened an institution in Lower Canada. But, upon the creation of the See of Baltimore, Mr. Emery, desirous of contributing to the prosperity of religion in the United States, despatched Mr. Nagot to London, for the purpose of conferring upon

the subject with the Right Rev. John Carroll, first bishop
Baltimore, who had been recently consecrated at Lulwor
castle. Bishop Carroll was much gratified in hearing a pr
posal of this nature, and having cheerfully acquiesced
the wishes of the Sulpitians, Mr. Nagot with several ge
tlemen of the Society, embarked for America, and arrive
in Baltimore on the 10th of July, 1791. Here they open
a seminary for the education of ecclesiastical pupils, wh
for several years were but few in number, and for th
reason, when Mr. Dubourg landed on the American shor
he found many of the Sulpitians engaged in the ho
ministry. He himself resided at St. Mary's, applyi
himself particularly to the study of the English langua

In 1796, he was sent by bishop Carroll to the college
Georgetown, in the District of Columbia, where he fill
the office of President for upwards of two years. M
Flaget and Mr. Babade having gone to Havana in 17
for the purpose of opening a college, Mr. Dubourg so
followed them to aid in the undertaking. But this esta
lishment, though commenced under favourable auspice
was soon discontinued in consequence of the opposition
arising from national and political prejudices; and M
Dubourg with Mr. Babade, returned to Baltimore in A
gust, 1799, accompanied by a number of young men w
had been placed under their charge for instruction.
Though urged by circumstances to abandon their proje
at Havana, these gentlemen had deservedly gained the co
fidence of many of the inhabitants. Having left behi
them a deep impression of their virtue and learning, a
the facilities offered at that epoch for the acquisition of t
French and Spanish languages being duly appreciated,
academy was no sooner opened in Baltimore, than t
influx of pupils from the West Indies was greater th
could be conveniently accommodated, before the erecti
of the buildings now occupied as the college. At a la
period, however, the political fears awakened by the ed
cation of these youths in the United States, induced th
Spanish government to despatch a frigate to this count
in 1803, ordering the return of all its subjects to the islan
of Cuba. Mr. Dubourg being in Havana in 1802, had be
apprized of the probable execution of this measure, a
he sailed from that place to N. Orleans with a view to
establish his academy in this city; but meeting with une
pected difficulties, he came to Baltimore with scarcely
hope of continuing his institution on this side of the A
lantic. He now looked to France as the field of his futu
labours. Here new obstacles presented themselves; th
distracted state of the government afforded but little pro

pect of accomplishing his design, and at length, after much deliberation upon the subject, he concluded to remain in Baltimore, as the place best suited to his collegiate occupations.

Until this period, the pupils educated at St. Mary's were exclusively foreigners, no American having yet been admitted, through regard for the rising establishment at Georgetown, which at that time was deemed sufficient for the patronage extended by our own countrymen. Towards the commencement of the year 1804, the affairs of the new institution in Baltimore, assumed a very encouraging aspect, and justified the hope of its subsequent prosperity. How could the result have been different, when we consider the tact and untiring zeal of its illustrious founder? To promote the education of youth was his particular talent. His happy manner in winning their affection, in conciliating the confidence of their parents, in securing the co-operation of those who were worthy of the public favour, together with the general wisdom of his administration, could not fail to insure the success of the undertaking, and to place it, as the event has proved, on a solid and permanent basis.

Though actively engaged in the government of the college under his charge, Mr. Dubourg found many other occupations for the exercise of his zeal. The disasters of St. Domingo had driven to our hospitable shore a considerable number of Catholic families and of coloured people, many of whom were most piously inclined; others were destined by Divine Providence to find in the severe afflictions which they suffered, a means of rousing them to a sense of duty, and to the practice of religion. A native of St. Domingo himself, Mr. Dubourg naturally felt a deep solicitude for the welfare of his countrymen, who had been despoiled of their property, and forced to seek an asylum in a land of strangers. Prompted by this laudable spirit, but still more by the law of universal charity, he used all his influence to supply their temporal and spiritual wants. All were objects of his benevolent attention; but to the people of colour he was particularly devoted. With the aid of Rev. John Tessier, ex-superiour of St. Mary's seminary, he established a congregation among them which for many years assembled regularly in the lower chapel of St. Mary's. It was afterwards confided to the care of Rev. Mr. Joubert, and became the origin of his religious association, well known under the name of Oblates or Sisters of Providence.

The better to encourage and sustain the practice of piety among the male portion of the community, Mr. Dubourg

formed another society similar to those which exist in many Catholic countries, having for its object the exercise of fraternal charity and the steady performance of the Christian duties. The regulations by which it was governed, were well calculated to promote these important ends, and maintain among its members a spirit of religion as well as of friendly intercourse in health or sickness, in prosperous or adverse fortune. Many of the most respectable inhabitants of Baltimore, remember with consolation the monthly meetings, at which they united in the reception of the Sacraments, and were so powerfully solicited by mutual example to pursue with zeal the "one thing necessary." Many of them also will doubtlessly join us in the fervent hope that this society, which for several years has discontinued its operations, will soon be re-organized amongst us. When we consider the extensive and salutary influence it must necessarily exercise, in controlling the moral feelings and perfecting the relations of man with his fellow-beings, we cannot but wish the same blessing extended to every part of the country, for the spiritual and even the temporal happiness of our brethren.

In providing for the actual wants of the Catholic community, Mr. Dubourg looked forward also to the future interests of religion. We are indebted to his wisdom and activity for the elevated and commanding site which the Cathedral of Baltimore now occupies. Bishop Carroll finding it necessary to erect a more spacious edifice for the accommodation of the Catholics in that city, had made his final arrangements to commence the building on the lot of the old Cathedral or St. Peter's, when Mr. Dubourg called on him, expressly to suggest the importance of procuring a more eligible position on the summit of the hill. The good bishop at first listened very unwillingly to the proposal; his plans had been matured; every thing was prepared to carry them into execution; and then, where were the twenty-eight thousand dollars for the purchase of the lot? This was nearly the amount of what had been collected for the new church. At length, after much conversation he asked Mr. Dubourg if he would raise the funds for this purpose, to which having replied affirmatively, Mr. Dubourg left him, with a promise to return at the end of the week, and report his prospect of success. In a few days he informed bishop Carroll that he had collected ten thousand dollars, principally among the mechanics of the city, and that the richer class, with a few words of exhortation from their chief pastor, would supply the remainder of the sum. In fact, the day following, bishop Carroll appealed in a special manner to the more wealthy portion of his

congregation, and thirteen thousand dollars were soon added to the first contribution, and the ground immediately purchased, the benevolent proprietor having, in consideration of its intended destination, deducted five thousand dollars from the price he originally demanded.

With a mind always active, and ever prepared to advance the cause of religion, Mr. Dubourg let no opportunity escape of promoting this important end. He was particularly zealous in encouraging the processions of the Blessed Sacrament, which for several years were conducted with much solemnity and edification, on the extensive grounds of St. Mary's seminary, and at St. Patrick s church, Fell's Point. To remove the prejudices of those who were opposed to our holy faith, and strengthen the belief of Catholics themselves, he began a course of conferences, in which he reviewed and examined all the main proofs of Christianity, and the rule by which we are to be governed in the investigation of religious truth. These conferences, which many still remember as highly interesting and instructive, were commenced in the form of dialogues, and afterwards reduced to that of discourses similar to those of Mr. Frayssinous in France.

During the year 1809, a project was realized under the direction of Mr. Dubourg, which will render his memory dear to every class of society, as long as the eminent services rendered to religion and humanity by the sisters of charity, will have a claim to our grateful recollection. It is well known by those who witnessed the establishment of this pious and benevolent association in this country, that we owe its origin among us principally to the zeal and activity of Mr. Dubourg. Mrs. Seaton, of New York, a lady of distinguished birth and education, and a convert to the Catholic faith, desirous of consecrating herself to God and the service of her neighbor, made known her intentions to that enlightened clergyman, in whom she found a guide worthy of her generous spirit and heroic undertaking. Under his spiritual care, she became still more determined in her resolution to quit the world, and in conjunction with a few others who were anxious to follow her example, she commenced that life of poverty, humility, and devotedness to the cause of charity, which she believed to be her vocation from God. This little community, formed at first in Baltimore, was removed in 1810 to the spot now occupied as the Mother House near Emmitsburg, Md., the funds of the institution having been furnished by the liberality of Rev. Mr. Cooper, an American clergyman, and a convert to the Catholic religion. Here, retired from the distractions of the world, it has ever since been

a most extensive nursery of charity, piety, and useful knowledge, dispensing its blessings on every side, extending its salutary influence to the remotest parts of the United States, and by the poverty and self-denial of its members enriching all who come within the sphere of its beneficent and sacred ministry.

An important step taken by Mr. Dubourg and his friends was, not to permit any thing to appear in the public journals of the city against the doctrines of the Catholic church, without requiring the same paper that had published the offensive article, to admit also its reply. On one occasion, an editor having refused to comply with this requisition, Mr. Dubourg informed him that in this case, his communication would be inserted in another journal, with a statement of the fact, that it had been rejected by the very paper which had provoked the discussion. This observation had the desired effect; the editor preferring to be guided by an apparent liberality, than to suffer the consequences of an unjust and bigoted policy. We may ascribe in a great measure, to this firm and decided course, pursued with that prudence and moderation which always place a good cause in its best light, the respectful tone which the Baltimore journals, more than the papers of other cities, have since observed on the subject of the Catholic religion.

Besides that occasional exchange of paragraphs in the daily papers, the alarms of sectarianism at the progress of Catholicity, gave rise to farther and more resolute attacks. The "Companion," a weekly periodical published in Baltimore, having repeatedly alluded in terms of commendation to the erection of St. Mary's College, *strictures* of the most rancorous character were opposed to it, and the consequence was a long and serious discussion. We refer to the controversy in which Mr. Dubourg was engaged in the year 1811, against the Presbyterian Synod of Baltimore. The clerical members of the Presbytery had watched for some time, and with no little apprehension, the increasing prosperity of the institution over which he presided, the second founded in this country under the direction of the Catholic clergy, and the first admitted to the rank of university; and, roused by this fearful advancement of popery, their zeal at length burst into open hostilities against its conductors. Through the agency of Mr. Knox they issued a proclamation under the title of a "Pastoral Letter," inculcating various duties, but referring in a special manner to the religious education of youth, and calling upon the faithful to "watch," and not to place their children under the guidance of wolves. This was but

worthy precedent to the appeals of a similar kind, which have been witnessed of late in many parts of our country, and will no doubt meet with the same success; that is, be dismissed with the contempt which an unprincipled and fanatical zeal will always receive at the hands of a liberal and enlightened public. This open attack upon the College was answered in a pamphlet, entitled, "St. Marys Seminary and the Catholics at large vindicated," which was followed by a defence of the "Pastoral Letter." But this soon had a rejoinder, "The Sons of St. Dominic," which closed the controversy; and left a very favourable impression upon the public mind. The good, which this last vindication of Catholic principles seemed to have produced, suggested forcibly to Mr. Dubourg the utility of starting a religious periodical, the object of which would be to furnish a lucid and comprehensive exposition of our tenets, and a refutation of every charge that prejudice might array against them. But at this epoch he was called to another sphere of action, having been appointed by archbishop Carroll, administrator apostolic of the diocess of New Orleans. That See erected in 1793, under the Spanish government, had been vacant since the year 1802.

Mr. Dubourg, on his arrival at New Orleans towards the close of the year 1812, immediately turned his attention to the wants of his immense diocess; nor were these by any means inconsiderable. Religion was in a most deplorable condition; but a few clergymen distributed over its vast territory; scarcely a church in which the faithful could assemble to hear the words of eternal life; no institution that offered an asylum to the innocent and penitent heart; no seminary of learning to dispense the blessings of classical and religious instruction; the child reared in ignorance and the forgetfulness of duty, the adult debarred from a participation of the sacraments; all classes of society living in a woful indifference upon the subject of their eternal welfare; such was the scene of desolation he was compelled to witness. If we add to this, the opposition he met with on the part of those whose interests he had identified with his own, whose happiness was the only object of his sighs and fervent prayers to heaven, if we advert to the insulting treatment that so often responded to his apostolic and undaunted zeal, what a combination of causes to shake his constancy and afflict his benevolent heart! But he had a soul that had learned to soar above all the difficulties and embarrassments of life; and with confidence in Him who had sent him to cultivate this wild and unproductive field, he entered with courage upon the

laborious task, devoting himself without reserve to the welfare of the flock committed to his charge.

Such was the spirit of virtue and enterprise that watched over the nobler destinies of Louisiana, when the thrilling cry of war was sounded through its fertile plains, and threatened to put an end to its peace and prosperity. Having learned that the British troops were preparing to invade the city of New Orleans, Mr. Dubourg was among the first to share the troubles and animate the hopes of its citizens; and looking much more to the protection of Him who "is the supreme arbiter of human destinies" than to the strength of human arms, he called upon his people to assemble in public and solemn prayer, to humble themselves in the presence of the Almighty, and to expect their deliverance from Him who beheld the "justice and holiness of their cause." So ardent was the patriotic feeling, so genuine was the sentiment of religion breathed forth in every line of the mandate which he addressed to his flock on this occasion, that the commander-in-chief of the American army in that district, Major General Jackson, expressed to him his highest approbation of the measures he had adopted, and requested him to have them published and circulated among the people. But after having aided, by his humble supplications, to achieve the glorious victory that delivered our country from a state of anxious suspense, and caused every heart to overflow with joy, is he not still more worthy of our admiration in the beautiful address, with which he hailed the brave and intrepid Jackson, on his return from the battle-field to join in a solemn thanksgiving for the favour and protection of heaven? How eloquently does he congratulate him on the splendid success of his arms, while he attributes it to the gift of Him who holds the fate of empires in his hands. How noble and elevated the position which the minister of God here occupies, instructing the conqueror in the knowledge of his own weakness, and pointing to Him from whom all true greatness is derived, to whom all the honour and praise are to be awarded! After alluding to the brilliant triumph of the American over the British forces, and to the duty of referring it with gratitude to the Sovereign Disposer of events, he continues: "To *Him* our most fervent thanks are due for our late unexpected rescue, and it is *Him* we chiefly intend to praise, when, considering you, General, as *the man of his right hand*, whom he has taken pains to fit out for the important commission of our defence, we extol that fecundity of genius, by which, in an instant of the most discouraging distress, you created unforeseen resources; raised, as it were, from the ground,

hosts of intrepid warriors, and provided every vulnerable point with ample means of defence. To *Him* we trace that instinctive superiority of your mind, which at once rallied around you universal confidence; impressed one irresistible movement upon all the jarring elements of which this political machine is composed; aroused their slumbering spirits and diffused through every rank that noble ardour, which glowed in your own bosom. To *Him*, in fine, we address our acknowledgments for that consummate prudence, which defeated all the combinations of a sagacious enemy, entangled him in the very snares which he had spread before us, and succeeded in effecting his utter destruction, without once exposing the lives of our citizens. Immortal thanks be to his Supreme Majesty, for sending us such an instrument of his bountiful designs!—A gift of that value is the best token of the continuance of his protection, the most solid encouragement to us to sue for new favours. The first which it emboldens us humbly to supplicate, as it is the nearer to our throbbing hearts, is that you may long enjoy, General, the honor of your grateful country, of which you will permit us to present you a pledge in this wreath of laurel, the prize of victory, the symbol of immortality."* We have insisted, at some length, on this circumstance in the history of our distinguished prelate, as well to prove his fond desire for the welfare of our country, as the happy talent he possessed of securing the esteem of all virtuous and honorable men.

A few months after this transaction, which took place in January, 1815, Mr. Dubourg embarked for Europe, where he hoped to obtain some zealous clergymen for the service of his diocess, and funds for the erection of various institutions. Having proceeded to Rome, he made known to the common Father of the faithful, the suffering state of his mission, and received from him many testimonies of his esteem and paternal regard. He had not been long in the eternal city, when the Sovereign Pontiff, in compliance with the request of archbishop Carroll, appointed him to the see of N. Orleans, which he accepted with fear and trembling, and he was accordingly consecrated on the 24th of September, before his departure from the Roman capital. In passing through Italy and France on his return to America, he endeavoured to provide by every possible means for the wants of his diocess, and induced several fervent ecclesiastics to share with him the perils and fatigues of his arduous mission. At length, having made every arrangement for leaving Europe, he set sail from

* *Battle of New Orleans*, a Poem, with an Appendix, page 33.

Bordeaux with upwards of thirty companions, on board the *Caravane*, a French ship of war, which Louis XVIII. had graciously offered to convey them to our shores, and after a passage of sixty-five days, they landed at Annapolis, in the state of Maryland, on the 4th of September, 1817. Many of the gentlemen who were destined for the diocess of N. Orleans, had already preceded bishop Dubourg to this country the year before. Of those who came with him from France, the greater number remained nearly two months at Annapolis, where they were entertained by the munificent hospitality of the late venerable Charles Carroll of Carrolton. Mr. Dubourg, in the mean time, visited Washington, having previously sent a number of young clergymen to Baltimore, where he soon joined them. Here he was warmly received by his former friends, and was invited to perform several functions of the episcopal office, after which he proceeded on his way to St. Louis, where he had resolved to fix his residence, until he should deem it expedient for the interests of religion to remain in New Orleans.

At Bardstown, bishop Dubourg and his fellow-travellers had the happiness of meeting their friends who had left Europe before them, and who, since their arrival in America, had been preparing themselves, particularly by the study of the English language, for their future labours. From this place, where they fouud much to console and edify them, they departed for St. Louis, accompanied by bishop Flaget, who was very desirous of performing the ceremony of instalment. On the 28th of December, Mr. Dubourg landed below St. Genevieve, and took possession of his diocess, by planting a cross, the glorious instrument of our redemption, and chanting with his clergy the hymn *Vexilla Regis prodeunt.* Two days after, he was received at St. Genevieve with all the solemnity that the place could afford, and on the fourth of January, 1818, he made his pontifical entry into St. Louis, amid the joyful acclamations of the inhabitants. Having arrived at the church, he was conducted to his chair by bishop Flaget, who expressed to him, with his usual fervour and apostolic spirit, the unmingled satisfaction he experienced in beholding him in the midst of his flock, and the people seemed universally to be animated with the same lively feelings at the contemplation of so interesting a scene, and one which was the harbinger of so many blessings for them and their posterity.

From that moment, bishop Dubourg pursued with unremitting zeal, the vast career of usefulness that lay open before him, and with the aid of the fifty-three gentlemen

who had followed him for the purpose of labouring in the same holy cause, and whom he had stationed in different places, he soon began to witness the progress of religion, and every thing around him assume daily a brighter aspect. But the difficulties he had to surmount in the accomplishment of this great work, are almost incredible. The following extract from one of his letters, will show likewise how energetically he met them. "As I could not penetrate into the capital of Louisiana without exposing the sacred character with which I was invested, I thought it more prudent to commence the attack at those points of my diocess, which were the least ably defended; judging that here, as in a citadel, I might assemble my forces, and gradually obtaining possession of the surrounding country, the strongest place would ultimately be compelled to yield. For this reason, the vast territory of Missouri was the first theatre of our labors; and here we had to contend with obstacles of every kind, profound ignorance of religion and the prejudices arising from it, universal corruption, the disregard of every thing like principle, absolute poverty, not having even whereon to lay my head, and more than fifty persons depending on me for their support. Retiring into the forest, we there raised with our own hands a spacious cabin to shelter us from the weather, and laid the foundation of another edifice."* Convinced that Europe could not supply him with a sufficient number of missionaries, he turned his attention to the formation of a native clergy, commencing the seminary and college at the Barrens, which he placed under the direction of the Lazarists,† and regarded as the principal support of his diocess. Shortly after, he established another college at St. Louis, which he subsequently, in 1823, confided to the care of the Jesuits, who, having opened a novitiate at Florissant, form at present a distinct province in the West. The ladies of the Sacred Heart and the sisters of Loretto, whom he had called to his assistance, with the Ursulines who had existed for nearly a century at N. Orleans, were his resources for the education of young ladies, and for the gratuitous instruction of the poor and the people of colour.‡ Notwithstanding these numerous objects that demanded his continual vigilance, our worthy prelate left nothing undone to promote the great work that had been committed to his care. In St. Louis he secured a comfortable mansion for the bishop and his

*Annales de la Propagation, tom. II. page 405.
†See below, Diocess of Missouri. ‡See below, Diocess of Boston and N. Orleans. When bishop Dubourg left Louisiana, he had established three houses of the Sacred Heart, and two of Loretto.

clergy, constructed a new cathedral, and elsewhere
different points erected churches, and provided amply
the religious instruction of the Indians. Though oblig
in the capacity of chief pastor, to superintend the vari
institutions he had formed, he was almost incessantly oc
pied in performing the functions of a missionary, attendi
to several parishes at a considerable distance from
Louis, and labouring with a zeal and activity that r
dered him at once the admiration and example of
people.

From St. Louis bishop Dubourg went annually to N
Orleans, until the year 1823, when he thought it advisa
to make it the place of his residence. The opposit
which had at first been raised against him in that city, h
now subsided; his long forbearance having preven
many scandals and difficulties, that would perhaps ha
been occasioned by a more rigid exercise of author
among the discontented members of the clergy, who
length seemed as anxious for his return as the most
vourably disposed among the faithful. But in leaving
Louis, it became necessary for him to have the aid o
coadjutor, who would continue the eminent good wh
he had commenced in that flourishing region. The g
tleman selected by the Holy See for this important stati
was the Rev. Joseph Rosati, at that time superior of
seminary at the Barrens, whose consecration took place
the parish of the Ascension, on the 25th of March, 18
and was attended with circumstances that afforded
utmost consolation to the officiating prelate.

About a year before this event, bishop Dubourg h
learned with indescribable joy, that the "Association
the propagation of the faith," had commenced its ope
tions in France; an object which he had long and anxiou
looked for, and which he knew would be the means
consolidating his plans and rendering immense service
religion in the United States.* In fact, it was the fun
obtained from this source, that enabled him, in a gre
measure, to form many of the parishes that he establish
along the Mississippi river, nearly forty in number, a
to continue the excellent institutions of which we ha
spoken. The language he used in a letter to the membe
of the Association, is well deserving of notice, as it co
tains in a few words a well-merited eulogy of the socie
and a powerful incentive to aid in the execution of simil
projects. "In proposing to yourselves," he remarks,

*This Association, by means of a penny subscription per week, lev
during the last year, upwards of 185,000 dollars, which have been d
tributed to different missions throughout the world.

vast sphere for the exercise of your zeal, you have secured the interest and support of all who are animated with the love of God. The idea of carrying the flambeau of religion at once to the remotest points of both hemispheres, is as dazzling to the imagination as it is influential upon the heart. What conception could be more truly *Catholic* than this? Who that has any piety, even among the least favoured of fortune, would not deem it an honor and a pleasure, to acquire, at so trivial a sacrifice, the glory of co-operating in this noble work?"*

The Ursulines, whose situation as a religious community, had become less favourable to their holy pursuits, and to the duties of their academy, by the daily improvement of the city around them, had removed their establishment two miles below N. Orleans; while the house which they formerly occupied, was now partially used as an episcopal residence, but principally as a college, conducted by Rev. Michael Portier, assisted by three other gentlemen. At the elevation of Mr. Portier to the see of Mobile, the college was superintended by Mr. Martial, whose death arrested the tide of its usefulness. It was the intention of bishop Dubourg to remove this institution to the parish of Lafourche, where he proposed also to erect a seminary, having received for this purpose twelve hundred acres of land in that district; but before he could realize this fond object of his hopes, he was transferred from the see of N. Orleans to that of Montauban, in France, leaving behind him such an amount of labour, so many splendid monuments of his enterprize and apostolic spirit, that we follow him, as it were, with regret, to another theatre of his zeal, and dwell with painful emotions on the epoch that closed his brilliant career on this side of the Atlantic. Were we to particularize the circumstances that induced him to leave this country, and which originated in the hypocrisy and treachery of the malicious Inglesi, we would only multiply the reasons that compel us to admire his eminent goodness of heart and disinterested ardour to promote the interests of religion. However remarkable the prudence, the perseverance, the wisdom of a prelate, the peculiar character of those around him will sometimes render it expedient for the welfare of his flock, that he should place the government of his diocess in other hands. It was with such motives that bishop Dubourg accepted an appointment in Europe, which in evidencing the lofty esteem entertained for him abroad, contributes, in conjunction with another event, to reflect a high honor upon the Ame-

* *Annales de la Propagation*, tom. I.

rican episcopacy. Like bishop Cheverus, of Boston, a former period, he was called from the U. States to occu one of the most important Sees in France, and though a country renowned for the pure and exalted character its clergy, his amiable piety and rare qualities obtained him a distinguished rank, not only in the exercise of episcopal charge, but, what is far more creditable to virtue, in the regard and affections of his people. In Ju 1826, he set sail for Europe, and took possession of his S on the 19th of November.

The diocess of Montauban which consists of the departm of Tarn and Garonne, contained at this time a population 242,000 souls, for whose service bishop Dubourg had th hundred and fifty-three priests at his disposal, with o hundred and one students of theology and philosophy his seminary, and one hundred and five at their prepa tory studies. As in all the diocesses of France, he had great number of religious establishments; the sisters charity, like those whom he introduced into this count served four hospitals; the sisters of Nevers, three othe the Ursulines had three academies and schools for poor; the sisters of mercy had two houses under their c for the education of the poor and the orphan; there w two monasteries of Carmelites, and several other pi associations, among which was that of the Brothers of Christian Doctrine, who had a school of four hundr boys. All these institutions must have proved a sou of immense consolation to our zealous bishop, who und stood so well the blessings they confer upon society, a had always been so desirous to commence them in the d trict confided to his administration. In this encourag and prosperous state of things, he had only to follow the footsteps of his worthy predecessor Cardinal de Che rus, and by the same spirit of conciliation and true char attract all to the esteem and practice of our holy religi

After the revolution of 1830, bishop Dubourg manife on various occasions the zeal and courage of a true past in defending the cause of religion and that of his clerg By the firmness which he constantly evinced, the autho ties of the city and the department, and even the minist of Louis Philippe, to whom he appealed, in two remar able instances, against the illegal proceedings of the tim were forced to respect the rights of conscience and t practices of the church, and afford to the inhabitants Montauban, that protection which was then so often deni in other cities. He averted from the Catholics of h diocess, a repetition of the impieties which had been w nessed in the capital. But observing, under all circu

stances, the proper lines of prudence and moderation which a chief pastor should never lose sight of in times of political commotion, he continued to enjoy the favour and approbation of all parties.

He had been six years bishop of Montauban, when, in February, 1833, he was appointed the successor of Cardinal de Rohan, in the Archdiocess of Besancon. His health, however, had been greatly impaired. Having visited the waters of Luxeuil without receiving any benefit, he repaired to his new See, and was installed on the 10th of October, his strength daily declining and not permitting him to perform any public function. His mental faculties, however, still retained their wonted energy, as may be seen from the pastoral letter which he published on his accession to the See of Besancon, and which is a beautiful specimen of language, as well as of genuine piety. Extracts from it were inserted, at the time, in our papers. We cannot refrain from noticing the following passage, equally indicative of his noble heart and elegant taste. "Churches of Louisiana and Montauban! the holy alliance is broken that successively identified my existence with yours. But the bands of paternity are not loosed; it shall always be true, that I have been your spouse, and your children have been mine. Your prosperity and theirs shall, therefore, be the object of my most ardent prayers, and an exhaustless source of joy to my heart. Louisiana and Montauban, beloved names! I unite you together in this effusion of my heart, because you were never separated in my affections. In passing from one to the other, I felt that no change had taken place in my first love; that the sphere of my affections was only enlarged; and I have become sensible how a father may experience all the force of parental tenderness for the last scions of his old age, without diminishing the love he had for his first-born."

During the short duration of Mr. Dubourg's archiepiscopal government, he procured two pastoral retreats for his numerous clergy, amounting to about nine hundred priests; but notwithstanding his utmost desire to join them in person, his enfeebled state permitted him to assist only once at those edifying duties. On the 1st of November, he received the Pallium from the hands of bishop Porcet, of Langres, who also performed for him several ordinations. When the Jubilee was opened, he united with fervour, from his bed of sickness, in the devotion of his flock and its pastors, and often requested the clergymen around him, to suggest to his mind such thoughts and affections as were suited to his suffering condition. With a lively faith, and an humble fear of God, tempered by a firm and tender re-

liance on his mercies, archbishop Dubourg endeavoure
by day and night to sanctify this last trial of his existenc
and looked with calmness and resignation for the mome
of his earthly dissolution. Kind and amiable, patient a
grateful to all who approached him, he took pleasure
recommending himself to their prayers, and leaving wi
them some pledge of their remembrance. He hims
gave all the directions for his funeral, providing again
superfluous expense, as well as vain ostentation, and e
tending his attention to every particular, like archbish
Carroll, who, at the approach of death, perceiving one
his priests looking for a book in his library, and imagi
ing at once that he wished to consult the ceremonial, up
the mode of proceeding after his demise, told him, wi
the utmost calmness, where to find it, and what use shou
be made of it. Such was the humility of Mr. Dubour
that when his friends alluded to the life he had so us
fully spent in the service of God, and urged that reflecti
as a motive of confidence in his infinite mercy, he a
peared to suffer some uneasiness, expressing at the sa
time a fear of not having sufficiently corresponded to t
favours of the Almighty, and his only desire to hear
better things which he constantly held in view, repeati
occasionally, and with much feeling, a passage from t
holy scriptures. In these sentiments of fervent piety,
expired, on the 12th of December, 1833, in the 65th ye
of his age. On the 14th, his remains were borne to t
tomb, accompanied by a numerous clergy, a vast concou
of people, and all the civil and military authorities.

In portraying the character of archbishop Dubour
we will repeat what has already been advanced in t
notice, that few prelates were ever more actively and e
tensively engaged in laboring for the cause of tru
Gifted with a strong mind and persevering spirit,
evinced, from early life, that talent for enterprize and
vernment, which was so fully developed at a maturer a
A lively imagination, great sensibility and readiness
expression; a quick perception of things, with a mind
comprehensive grasp, fertile in expedients, and genera
happy in the selection of those which were most effecti
an invincible courage and firmness in the execution
what he deemed well calculated to promote the honor
religion; a command over the hearts of others, arisi
from his powers of conviction and amiable manners,
always prompted by a pure intention; a cheerfulness
disposition, sometimes, however, clouded by mental a
bodily fatigue, the almost inevitable consequence of
perpetual solicitude, frequent watchings and laborious

ties; such were partially the excellent qualities that distinguished our illustrious prelate. If to these we add his ardent faith, his tender piety, his strong attachment to the Church; the strict attention he paid to all the public ceremonies prescribed in the ritual and pontifical; the zeal with which he discharged the functions of the holy ministry, instructing the child or reclaiming the sinner from the paths of vice, in the confessional or at the bedside of the dying Christian; if we take into view his charity in relieving the wants of suffering humanity, his forgiving heart, his habits of sobriety, his literary taste, his due preference of the sacred sciences, his pulpit elocution, which was particularly remarkable for its unction, a pure and elegant style, and a most happy use of the scriptures, we will discover still more clearly the admirable virtues, that rendered him so eminent in usefulness, and won for him universal esteem. As to the faults that may have blemished his public career, it would indeed be extraordinary that human nature, weak as it is, and launched into so boundless a sphere of action, should not have exhibited some degree of imperfection. But consider the immense good which Mr. Dubourg accomplished, and in a country where he had to struggle with so many difficulties and suffered so many contradictions. Driven from his native land by the French revolution, which had disappointed his earliest hopes, his zeal for the interests of religion seemed to have acquired a new ardour, in the midst of trouble and opposition. A stranger in the U. States, he met with a few virtuous associates, who like himself were destitute of all the resources that commonly insure success: pecuniary funds, a knowledge of the people and their language, patronage of influential friends, confidence of the public, none of these means were at his disposal; he had to create them all. But in the name of heaven he set out "as a giant to run the way," and what was the result of his efforts, may be gathered, in some degree, from this imperfect sketch of his labours. When we reflect that the jurisdiction of archbishop Dubourg extended at one time over the vast territory which is now distributed into five episcopal districts; when we look back at the colleges, the religious institutions, the dioceses that sprang into existence and flourished under his wise administration; the innumerable buildings he erected, the zealous and heroic clergymen whom he provided for the service of his people, the long and toilsome journeys he undertook for their welfare; when we consider the various positions in which he stood with legislatures, governments, kings and their ministers; his connection with religious communities and their heads,

with boards and trustees, with literary and scientific men, with friends and adversaries; if we follow the man, the priest, the bishop, through so many responsible and trying relations, we will not stop to examine the imperfections of frail humanity; they all vanish before this galaxy of brilliant and virtuous deeds, like spots in the firmament swallowed up in the gorgeous light of the mid-day sun. We will rather exclaim as he did, in contemplating the astonishing progress of religion in the West; *a Domino factum est istud, et est mirabile in oculis nostris*, this is the Lord's doing, and it is wonderful in our eyes.* We will rather burst forth into a canticle of fervent thanksgiving to glorify God who "hath visited and wrought the redemption of his people,"† and entertain for the distingnished individual, who was instrumental in the production of so much good, the fond hope awakened by those words of inspiration: "fear not, I am thy protector, and thy reward exceeding great."‡

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* *Psalm* 117. See *Annales de la Propag.* tom. 2, page 394.
† *Luke*, ch. i. ‡ *Genesis*, xv. 1.

DIOCESSES OF THE UNITED STATES.

ARCHDIOCESS OF BALTIMORE.

CATHEDRAL OF BALTIMORE.

The See of Baltimore, which comprises the State of Maryland and the District of Columbia, was erected by Pius VI., in 1789, and was made an Archbishopric by Pius VII., in 1808. The diocess is now governed by the Most Rev. Samuel Eccleston, who is also Administrator of the Diocess of Richmond. He was consecrated in the Cathedral of Baltimore, by the Most Rev. James Whitfield, on the 14th of September, 1834.

CHURCHES AND CLERGY.

MARYLAND.

Baltimore—Cathedral and St. Peter's—Most Rev. Samuel Eccleston, D. D.
Rev. Edward Damphoux, D. D. Rector.
Rev. Peter Schreiber, } Assistants.
Rev. C. I. White, }

St. Patrick's, F. Point,	Rev. N. Kerny.
St. John's, (German,)	Rev. Benedict Bayer.
St. James', -	Rev. John Gildea.
St. Mary's Chapel,	Very Rev. Louis Deluol, D.
Carmelite Chapel,	Rev. J. Gildea.
St. Frances' Chapel,	Rev. Hector Joubert.

Annapolis, Ann Arundel County, once a month—Re
Robert D. Woodley, S. J. Dw. at White Marsh.

Arnold's Settlement, Allegany Co. St. Ignatius, 1st and 2d Sunday, } Rev. S. Piot, D
Blooming Rose Set'nt, Al. co. 4th Sun. } at Cumberland.

Barnsville, Montgomery County—Vacant.

Bohemia, Cecil County, E. Shore—Rev. George King, S.

Boone's Chapel, Prince George's county—Rev. Ignati
Combs, S. J. Dw. at White Marsh.

Brien's Furnace, Frederick County, attended from M
St. Mary's College.

Bryantown, Charles County, St. Mary's, 1st and 3d Su
day—Rev. Francis Roloff.

Cob Neck, Charles County, 1st and 3d Sunday—Rev. Th
mas Lilly.

Cornwallis' Neck, Charles County—Rev. Aloysius Mud

Conowingo or Susquehanna Bridge, 5th Sunday—Rev.
Coskery; dwelling at Deer Creek, Harford Co.

Cumberland, Alleg. Co. St. Mary's, not ded. 1st, 2d, a
3d Sundays—Rev. Henry Myers, and Rev. S. Piot, w
also attend occasionally the following stations: Polec
Valley, Sandground, Flintstone, and Will's Creek Va
ley.

Deer Creek Church, near Bel-Air, Harford County,
and 3d Sundays—Rev. Henry Coskery.

Denton, Caroline County, E. S. 3d Sunday, attended fro
St. Joseph's.

Dorset County, E. S.—Rev. Thomas D. Monelly. Dw.
Queenstown.

Dougharagan Manor, Balt. County, 2d Sunday—Rev. H
Coskery.

Ellicott's Mills, Ann Arundel Co.—Rev. H. Coskery.

Emmitsburg, Frederick County—Rev. John Hickey.

Frederick, St. John's—Rev. John McElroy, S. J. Supe
Rev. B A. Young, S. J.; Rev. Edward McCarthy,
J.; Rev. Peter P. Kroes, S. J.; Rev. John T. McGerty.

Fifteen Mile Creek, Alleg. Co.
Hagerstown, Washington Co. } Rev. Michael Guth
Hancock, Wash. Co. Church not ded.

Harbaugh's Valley, once a month, attended from Mt. St
Mary's.

Lady's Chapel, St. Mary's Co.—Rev. P. Havremans, S. J.

Longreen, Balt. Co. 4th Sunday—Rev. H. Coskery.

Liberty, Fred. Co. St. Peter's, *Carrollton Manor*, St. Jeseph's, *Merryland Tract*, St. Mary's, *Middletown Valley* and *Jamison's*, } Attended from Fred'k.

Mattawoman, Prince George's Co. 5th Sunday and Holydays—Rev. F. Roloff. Dw. at Bryantown.

Marlborough, Prince George's Co., attended from White Marsh.

Mountain Church, near Emmitsburg—Rev. George Flaut. Dw. at the College.

Newtown, St. Mary's Co.—Rev. P. Havremans, S. J.; Rev. William Grace, S. J.; Rev. M. Sanders, S. J.

Oldtown, Alleg. Co. 3d and 4th Sundays—Rev. H. Myers.

Pinewood Settlement, 5th Sunday—Rev. S. Piot.

Queenstown, E. S.—Rev. Thomas D. Monelly.

Rock Creek, *Rockville*, } Montgomery Co. Vacant.

St. Joseph's, Talbot Co., E. S., 1st and 4th Sunday—Rev. J. B. Carey. S. J.

Sacred Heart Church, *St. Aloysius*, near Leonardtown, *St. John's* and *St. Joseph's*, } St. Mary's Co., attended occasionally from Newtown.

St. Inigoes, St. Mary's Co. } Rev. Joseph Carbery, S. J.

St. Nicholas, St. Mary's Co. } Rev. Joseph Brogard, S. J.

St. Thomas' Manor, Charles Co.—Rev. Thomas Lilly, S. J.; Rev. Aloysius Mudd, S. J.; who also attend *Newport* and *Pomfret* in the same county.

Taneytown, Fred. Co.—Rev. Nicholas Zocchi.

Westminster, Carroll Co., 3d Sunday—Rev. N. Zocchi.—Dw. at Taneytown.

White Marsh, Prince George's Co.—Rev. Ignatius Combs, S. J.; Rev. Robert D. Woodley, S. J.

Zachia, (Upper), Charles Co. 2d and 4th Sunday—Rev. Francis Roloff.

DISTRICT OF COLUMBIA.

Washington, St. Patrick's, Very Rev. William Matthews, Rev. John P. Donelan.

Alexandria, St. Peter's, Rev. Joseph Vanhorsigh. Rev. Stephen Dubuisson.

Georgetown, Trinity Church, Rev. James Lucas, Rev. Philip Sacchi.

Chapel of the Visitation, Rev. Wm. Matthews.

New churches have been commenced at Piscataway, Prince George's county—at Washington, D. C. and at St. Joseph's, near Emmitsburg.

ECCLESIASTICAL SEMINARIES

THEOLOGICAL SEMINARY,

AT BALTIMORE, MD.

The Rev. gentlemen of this Institution, and of the Col lege attached to it, are members of the Society of St. Sul pitius. The Sulpitians are a congregation of clergymen founded in 1641, at Vaugirard, near Paris, by the Rev John James Olier, for the purpose of instructing aspiran to the ecclesiastical state, in the knowledge and spirit their sacred calling. They have seminaries in most the provinces of France, one at Montreal in Canada, an one in Baltimore. The Superior General resides in Paris The Institution at Baltimore, was commenced at the so citation of archbishop Carroll, in 1791, when the Societ was disbanded in Europe by the horrors of the French re volution, and many of its members received the crown martyrdom for their generous adherence to the true faith Upon the restoration of peace, however, Mr. Emery, th Superior General, who had been confined in the prisons Paris for sixteen months, gathered round him a few young men whose vocation had triumphantly weathered the po litical storm, and succeeded in re-establishing his society in France, and placing it on a very prosperous footing The first superiour of the seminary at Baltimore, wa Rev. Francis C. Nagot, who was succeeded by Rev. John Tessier, D. D. ex-superiour. It is now under the charge of Very Rev. Lewis R. Deluol, D. D. and has sixteen stu dents, two of whom are deacons, twelve belong to the diocess of Baltimore, three to New York and one to Bos ton. The other Rev. gentlemen who reside in the Seminary are:

Very Rev. John Tessier, D. D.
" Rev. Hector Joubert.
" Rev. Peter Fredet, *Prof. of Theol. and Eccl. His.*
" Rev. Francis L'homme.
" Rev. Gilbert Raymont.
" Rev. Michael Gallagher.

MOUNT ST. MARY'S THEOLOGICAL SEMINARY,

NEAR EMMITSBURG, MD.

A Seminary was established at this place in 1809, by the Sulpitians of Baltimore, for the education of boys who evinced a desire to embrace the ecclesiastical state. It soon became a flourishing institution, and youths were admitted without any special regard to their future employment in the sacred ministry. In 1819, it was ceded by the Sulpitians to the Rt. Rev. John Dubois then president of the college, to whose zealous exertions and those of the Rt. Rev. G. Brute, it is chiefly indebted for the services it has rendered to religion and society. At that period, a class of theology was opened for the convenience of those who aspired to holy orders, and the seminary has since been a theological as well as classical institution. The present number of students is twenty three, ten of whom attend the class of divinity.

Rev. John McCaffrey, *Superiour.*
Rev. Philip Borgna, *Director and Prof. of Theology.*

NOVITIATE OF THE SOCIETY OF JESUS,

AT FREDERICK, MD.

The order of the Jesuits was founded by St. Ignatius of Loyola, in 1534, when he and his companions, six in number, bound themselves by the three vows of poverty, chastity and obedience, in the church of Montmartre, near Paris. He afterwards added to these obligations the vow of special obedience to the sovereign Pontiff, that he might dispose of his society, as he should think proper, for the propagation of the gospel throughout the world. This admirable institute was confirmed by Paul III. in 1540, under the name of the Society of Jesus, and its members were called *Jesuits*, from the *Church of Jesus*, which belonged to them in Rome. St. Ignatius, superior general of the order, soon had the consolation of witnessing its wide and rapid diffusion, and the most signal blessings accruing to the Church from the zeal of his missionaries, not only in Europe, but even in America and the East Indies, where they endured every hardship and sacrificed their lives, in endeavouring to instruct the ignorant, civilize the fierce inhabitants of the forest, and open to them the way of eternal life. The services which this society has rendered to religion and humanity, are almost incredible. Even the enemies of the faith which animated its members to so many deeds of heroic virtue, have most eloquently eulogized their noble efforts in every undertaking connected with the illumination of the human mind, the cultivation

of the sciences, the education of youth, and what is still more important, the salvation of souls. The good that effected was universal in its character as well as in its sphere of operation. While religion places a Xavier, a Francis Borgia, an Aloysius Gonzaga among her proudest ornaments; the names of Bourdaloue, Larue, McCarthy will ever shine upon the list of orators; Suares, Petau, Garnier will always be ranked among those who have drawn most copiously from the deep sources of sacred learning; history will boast of her d'Orleans', her Longuevals, and literature of her Rapins, her Vanieres', her Commires, &c. &c.

When Lord Baltimore arrived on these shores, he had with him four Jesuits, Fathers White, Copley, Harkey and Parrot, who served the infant colony and resided principally at St. Inigoes, St. Mary's county, Md. which is still in possession of the Jesuits. From that period, the Society of Jesus was the support of religion in the province of Maryland, both in the time of peace and of persecution, establishing congregations at various points, which to this day bear testimony to the apostolic spirit of their zealous founders. About the year 1720, F. Grayton and others introduced Catholicity into Pennsylvania. The first bishop of the U. States was chosen in this body. Towards the close of the 18th century, the Jesuits commenced a college at Georgetown, D. C. which is at present in a very flourishing condition. They have now three other colleges for the education of youth, which are all in a prosperous state. The mission of the Jesuits in this country is divided into two provinces, the eastern and western. The novitiate of the society for the eastern district was formerly at White Marsh, Prince Geo. co. Md. but for several years past has been fixed at Frederick. The Very Rev. Thomas F. Mulledy, D. D. is superior of this mission, and Rev. Francis Dzierozinski is master of novices, who are thirteen in number—5 scholastics and 8 brothers. The superior of the western mission is Very Rev. Peter Verhægen. The novitiate is near Florissant, St. Louis co. Mo. where there are fifteen novices, 9 scholastics and 6 brothers, under the direction of Rev. Joseph Van Assche.

ST. CHARLES' COLLEGE,

SIXTEEN MILES WEST OF BALTIMORE.

This is the title of an institution, destined for the preparatory education of boys, who have a desire to embrace the ecclesiastical state. It was founded by the liberality of the venerable Charles Carroll of Carrolton, who granted for this purpose an extensive tract of land, and provided

funds for the commencement of a building, which has since been nearly brought to a state of completion. It is 80 feet long, 60 feet in depth and three stories high, with a spacious back-building, and presents an imposing aspect from the Frederick road, from which it is not more than three hundred yards distant. When we consider the noble destination of this edifice, and the urgent want of such an establishment, to secure the vocation of those whose early aspiration is to devote themselves to the service of religion, we cannot but deeply regret the existence of the obstacles that retard its progress, and ardently sigh for the moment when it will be opened for the reception of the pious and youthful candidate for the holy ministry. In June, 1836, an effort was made to commence a fund, which has for one of its objects to aid in the continuance of this important work. But so far, the contributions levied on the faithful have not been sufficient to justify any considerable advances upon the building; and hence, it stands unfinished and unoccupied, while the diocess whose wants it was intended to supply, is daily suffering from this unhappy circumstance.

It may appear a matter of surprise, that since the first establishment of Catholicity in this country, it should have yielded so few native clergymen to the Church. How shall we account for the phenomenon, that the United States, under whose free and liberal government religion has every facility for exercising its happy influence and extending its genial sway, have not yet furnished their proportion of clergymen? Are the youth of this country little inclined to embrace the clerical state? Are there but few comparatively who aspire to this eminent and holy profession, to secure with greater facility their own salvation and that of their neighbour? No; there is a vast number of young persons, who from their infancy manifest an inclination of this kind, which, if judiciously cultivated, would lead them eventually within the pale of the sanctuary. But it too frequently happens that this propensity gradually disappears; and the fond hope of the parent who had looked forth with so much confidence to the moment, when the child of her heart would be consecrated to the service of the altar, is found to be an idle dream. Like the flower nipped in the bud, the vocation of these tender youths is lost, before they have reached the age of maturity. Unprotected from the storms that continually agitate the life of man, what other result could be expected than the shipwreck of their pious inclinations? Exposed to the influence of bad example, is it a matter of surprise that they should catch the infection, and dazzled by the glitter-

ing prospects that fancy pictures to their view, they launch out upon the world, unmindful of the dangers that await them, and which at an earlier age they were so solicitous to avoid? If there is a scarcity of clergymen, therefore the deficiency is to be attributed, not to the small number of candidates for holy orders, but to the unfortunate change which a defective education occasions in their sentiments and dispositions. To prevent this evil is the main object of St. Charles' College. Destined only for the education of Catholic boys, who wish to qualify themselves for the sacred ministry, it will be the security of their morals and the safeguard of their virtuous intentions. Free from those dangers, which would necessarily be incurred by associating with boys of different habits, of different religions and different views, they will have comparatively no difficulties to encounter in the attainment of their pious wishes. Being all animated by the same desire, and attending to the accomplishment of the same end, far from being for each other, as is too often the case in secular institutions, a subject of scandal, a source of human respect, a stumbling-block in the path of duty, they will walk hand in hand and be a mutual encouragement in the prosecution of their laudable design. Here also they will pursue a course of studies peculiarly adapted to the profession which they have in view. The reading of the holy scriptures, the study of ecclesiastical history, and a special attention to other branches connected with their sacred calling, will at once have a tendency to cherish and mature their first intentions, and prepare them for the subsequent study of theology. Another advantage enjoyed in a house of this kind, is the moderate expense which will be necessary for the support and education of the pupils. From the very nature of the establishment, these objects will be attained much more economically than is practicable in ordinary institutions.

If such are the blessings to be anticipated from St. Charles' College, we can certainly have no purer or more laudable wish than to see it in successful operation. Whether we look to our own wants or those of generations to come, it has a strong claim upon our benevolence, and appeals loudly to the liberality of those whom Providence has gifted with the riches of this world. While we pray then, the Lord of the harvest that he may send labourers into his vineyard, let us contribute, according to our means, to the support of an institution which is destined to provide the diocess with a sufficient number of clergymen, by cherishing under its holy influences their first offerings at the shrine of apostolic zeal.

Reference may be had to Rev. Thomas R. Butler, private sec'y. of the M. Rev. Archbishop, N. Charles st. Baltimore.

ST. MARY'S COLLEGE—Baltimore.

St. Mary's College enjoys the advantages of a most healthy and pleasant situation, in the north-western part of the city of Baltimore. The buildings are sufficient for the accommodation of one hundred and fifty boarders, and afford the facility of appropriating a separate room to each class of the various literary departments. The halls for meals, study and recreation, are spacious: the dormitories airy, and divided into separate alcoves, one for each pupil. The grounds for the recreation of the students, are extensive and adorned with trees.

COURSE OF INSTRUCTION.

The Hebrew, Greek, Latin, English, French and Spanish languages; Poetry, Rhetoric, Natural and Moral Philosophy; a complete course of Mathematics, with practical applications to Mensuration; Surveying, Drawing Maps and Plats, for which operations the college is furnished with all the necessary instruments; Geography and the use of the Globes; Writing, Book-keeping, Music, Drawing and Dancing.

GRADUATION IN THE FACULTY OF ARTS.

The course required for the degree of *Bachelor of Arts*, comprehends—*Mathematics* as far as *Conic Sections*, inclusively; *Geography*; the *Greek* and *Latin* Languages; *Rhetoric*, *Moral* and *Natural Philosophy*. "The candidates shall undergo all examinations that will take place during their stay at the college. The last year they shall write and deliver a speech on a literary, scientific, or moral subject, a copy of which shall be left to the college."

"Students from other colleges, in order to be admitted to the degree of Bachelor of Arts, must have attended the classes of the college, at least during a year. Previous to their being received among the students, they shall undergo a general examination, on which will depend the classes into which they shall be entered."

TERMS:

BOARDERS AND HALF BOARDERS.

Boarding, *per annum*, - - -	$140	payable half-yearly in advance.
Half-Boarding, do. - -	70	
Tuition, for all the branches comprised in the course, except music, drawing and dancing, *per annum*, - -	60	

DAY-SCHOLARS.

Tuition, *per annum*, - - - $60—payable quarterly
Entrance, - - - - - 5.

Washing, *mending* and *attendance in sickness*, are extra expenses, which, however, parents residing in the city can avoid, by attending to these things themselves. The college terms are:—Washing, *per annum*, $18, mending, $1 Doctor's fees, $8, charges of infirmary, $2. A separate bill will be furnished for remedies, and such extraordinary expenses as might be incurred during sickness.

Clothing, *pocket-money*, *books* and *stationary*, may be procured either by the college or the parents, who reside in the city. The annual charge for stationary, is six dollars. Books are furnished by the college at the current prices. As for clothing and pocket-money, when they are to be furnished by the college, a deposite of fifty dollars, which will be returned at the final departure of the students, must be left in the hands of the treasurer.

Should a student be withdrawn before the expiration of a quarter, no deduction will be made for the remaining time, nor will any be allowed for the vacation, during which the boarders are welcome to stay in the college.

Boarders must be supplied at their entrance, with a cot, mattress, pillow, two pairs of sheets, and three blankets; a silver tumbler and spoon; at least eight shirts, eight pairs of stockings, eight cravats, eight handkerchiefs, two pairs of shoes, a hat, the uniform of the college, and two other suits. *Half-boarders* with a silver tumbler and spoon.

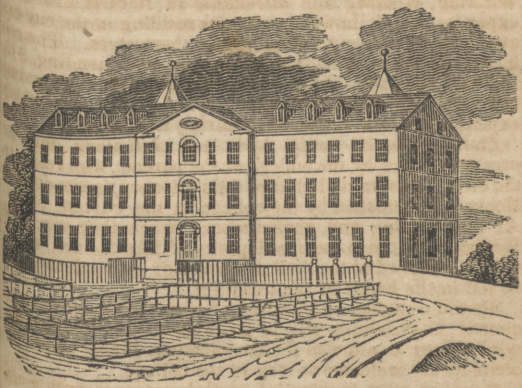
The following are the names of the gentlemen attached to the institution:

Rev. John J. Chanche, D. D. *President.*
Rev. Edward Knight, *Vice Pres't.*
Rev. Hector Joubert, *Professor of French.*
Rev. John Randanne, *Prof. of Latin Literature.*
Rev. Francis L'homme, *Prof. of Greek.*
Rev. Augustin Vĕrot, *Prof. of Math. and Nat. Philo.*
Rev. Peter Fredet, *Prof. of History.*
Rev. Alexius A. Elder, *Procurator.*
Rev. Gilbert Raymont.
Rev. Adolphus Williamson.

The number of students in the college is 180; 95 boarders, 85 externs.

GEORGETOWN COLLEGE,

IN THE DISTRICT OF COLUMBIA.



The College is situated on the northern bank of the Potomac, and commands a full view of Georgetown, Washington, the Potomac, and a great part of the District of Columbia. Its situation is peculiarly healthy. The distance between the College and the Capitol being only an ordinary walk, the students have an opportunity of hearing, occasionally, the debates of Congress, and the pleadings of the Supreme Court; always, however, attended by their Prefect.

The course of ordinary studies is completed in seven years; at the completion of which, if the scholar have made sufficient proficiency, he may receive the degree of Bachelor of Arts. When a scholar presents himself to be received into the college, he is examined by the Prefect of Studies, and placed in that class for which his prior acquirements may have fitted him. He then passes in regular succession to the end of Logic and Moral Philosophy. If he remain longer, and study the higher branches of Mathematics and Natural Philosophy, he may take the degree of Master of Arts.

The academic year commences on the 15th of September, and ends on the 31st of July.

The annual pension for board, tuition, washing and

mending *linen and stockings*, for use of books, (philosophical and mathematical excepted) pens, ink, and writing paper, slates and pencils, medical aid and medicine, $200. All charges must be paid half yearly in advance.

No extra charges except those which are specified, viz the Italian, Spanish, and German languages, and the books necessary for their study, Music, Drawing, Fencing and similar accomplishments, all which will form extra charges.

If parents wish the College to supply their sons with clothing, a deposite is required by the College equivalent to the probable expense for clothing for six months. The term clothing is understood to comprehend shoes, caps and any and every article of wear. None of these will be furnished by the College, unless a deposite, equivalent to the probable expense, be made.

With regard to pocket money, it is desired that little should be granted: whatever sum parents or guardians may choose to allow their sons or wards, must be deposited in the hands of the President of the College, who will give it out to the students in such manner as he thinks the occasion requires.

Half boarders are received at $90 per annum, to be paid half yearly in advance.

The following Rev. gentlemen are attached to the Institution:

Very Rev. Thomas F. Mulledy, D. D., *Provincial.*
" William M'Sherry, S. J. *President.*
" Fidelis Grivel, S. J.
" Joseph A. Lopez, S. J. *Minister* and *Prof. of Spanish.*
" George Fenwick, S. J. *Prefect of Studies.*
" Stephen Gabaria, S. J. *Prof. of Theol. & Ethics*
" James Ryder, S. J. *Professor of Philosophy.*
" James Curley, S. J. *Professor of Mathematics.*
" Virgil H. Barber, S. J. *Libr. & Prof. of Math.*
" " Lewis Debarth.

The number of students in the College, is 130. There are besides, 21 scholastics, six of whom are professors of the languages, and 26 lay brothers.

MOUNT ST. MARY'S COLLEGE.

NEAR EMMITSBURG, FREDERICK CO., MD.

Mt. St. Mary's College is situated in a romantic and beautiful part of Frederick County, Md., embosomed in woods and retired from the distractions and moral dangers of a city. The site is peculiarly healthy, and is supplied

with the purest water by a spring gushing from the rock. It is distant fifty miles from Baltimore, eighteen from Frederick, Md., twelve from Gettysburg, Pa., and two from Emmitsburg. The buildings are sufficient for the accommodation of one hundred and forty boarders. The various halls and rooms are spacious, airy and comfortable.

The system of education embraces the Hebrew, Greek, Latin, English, French, Spanish and German Languages, the Mathematics in general, with practical applications of the principles of Mensuration and Surveying: the drawing of Maps and Plots, Geography, History, Poetry, Rhetoric and Oratory—Intellectual Philosophy, Logic, and Ethics, Natural Philosophy, Chemistry, Botany, Zoology, &c. &c.

TERMS.

Board and Tuition, including the entire classic and scientific course, together with the modern languages, also, doctor's fee, washing and mending of clothes, use of bed and bedding, payable half-yearly in advance, per annum, $182; Music and Drawing are extra charges. Medicines are furnished at the apothecary's rate, and seldom add to the bill of expenses. Parents and Guardians, if they prefer it, can pay a sum which will be in full for all the branches of education taught in the College, for boarding, clothing, use of books, stationary and other expenses, except Musical and Mathematical Instruments and pocket money.

The following are the Rev. gentlemen attached to the Institution:

Rev. John M'Caffrey, *President.*
" Patrick Corry, *Vice President.*
" Honoratus Xaupi.
" L. Obermeyer.

The number of pupils is 103.

ST. JOHN'S LITERARY INSTITUTION,

FREDERICK CITY, MARYLAND.

This school, now in operation eight years, continues to afford the means of acquiring a classical education, on terms accommodated to all.

The number of enquiries of late, from distant parts of the country, respecting the institution, are thus briefly answered. Each scholar is required to pay, on entering, fifty dollars, which entitles him to a place in the school, until he completes the course adopted by the institution, without

any other charges for tuition. Three dollars a year are to be paid also in advance by each student, for fuel, ink and servants' wages. Parents unable to make the donation of fifty dollars, (which is applied to pay off the debt incurred for the buildings) can have their sons educated, by paying the sum above mentioned for fuel, &c. No scholar received unless he knows how to read, and bears a good moral character.

The institution aims chiefly at a classical education without losing sight of the English and Mathematical departments. French is also taught. Rules for conduct are prescribed, and enforced by the superintendence of one of the professors.

There are two examinations each year; the one private the first week in March; the other public, the last week in July, after which bulletins are sent to parents, stating the proficiency, conduct, &c. of their sons. On the first Tuesday in August, the exhibition and distribution of premiums take place at 3 o'clock, P. M.; from this day the annual vacation commences, and ends on Monday after the 15th of September;—no other vacation during the year.

Four or five boarding houses have been opened for the accommodation of boys from a distance, and others may be found—their charge is $100 per annum, for board, washing and mending, payable half yearly in advance. Should a student be taken home on account of sickness or in vacation, a proportionate deduction will be made, for the time of his absence, by the proprietors of boarding houses.

The undersigned does not receive boarders, but prescribes regulations to the respective houses, and sees as much as he can, by himself or others, that they are observed. Strict attention is paid to religious instruction, also to religious observances, both essential to form the moral character of youth.

JOHN McELROY.

The following are the Rev. gentlemen attached to the Institution:

Rev. John McElroy, S. J., *Superiour.*
" Benjamin A. Young, S. J.
" Edward McCarthy, S. J.
" Peter P. Kroes, S. J.
" John T. McGerry.

The number of students at this time is 110.

CONVENTS, ACADEMIES, &c.

FOR YOUNG LADIES.

CONVENT *of the* VISITATION *of the* B. VIRGIN, *at Georgetown, D. C.*

The order of the visitation was established in 1610, at Annecy, in Savoy, by St. Francis of Sales, bishop of Geneva, and Jane Frances Fremiot, Baroness of Chantal.—Originally it was merely a congregation of young women and widows, who were bound by simple vows, and employed themselves in visiting and comforting the sick and the poor, adopting as their model the example of charity exhibited by the Mother of God in her visit to St. Elizabeth. Some years after, St. Frances was induced to convert his society into a religious order, with the obligation of keeping the cloister, observing the solemn vows, and reciting the office of the B. Virgin. It was confirmed as such by Paul V, in 1618. As one of the main objects of the institute was the sanctification of persons who were advanced in years, or of a delicate and feeble temperament, its holy founder did not impose the exercise of much bodily austerity; but this deficiency was amply supplied by that life of recollection and disengagement from creatures, which it is the spirit of their rule to practise in an eminent degree. To encourage this perfect abnegation among his religious, he would have them possess nothing as their own; and hence, every year they change their room, their books, their cross, and in general whatever is used in the community. This admirable order increased so rapidly, that St. Frances de Chantal had the consolation, before her death, of seeing eighty-seven branches established in France and Savoy. It extended afterwards into Germany, Poland and Italy. To enlarge the sphere of their usefulness, the sisters of the visitation generally devote themselves in part to the instruction of female youth in the virtues and knowledge suited to their sex. They have four convents and houses of education in the United States, viz: at Georgetown, Baltimore, Kaskaskia and near Mobile.

The institution at Georgetown was commenced in 1799, by the Rev. Leonard Neale, who was subsequently archbishop of Baltimore.* Having met with many difficulties in the execution of his design, no particular institute was at first adopted for the ladies who had placed themselves under his spiritual guidance. But, after long and mature deliberation, he fixed upon the order of the visita-

*See his biography in the Cath. Almanac of 1835, page 40.

tion, and by a special grant from the Holy See, establishe its observance in his pious community. There are at pre sent 48 professed sisters, 5 novices, 4 postulants and out-sisters in the convent.

LADIES' ACADEMY OF THE VISITATION,

AT GEORGETOWN, D. C.

This Academy is located on the heights of Georgetow in the District of Columbia, contiguously to the Easte margin of the Potomac. It commands a view of the mea ders of this magnificent river and a distant perspective Washington City.

THE COURSE OF INSTRUCTION, commencing from th elements of a junior education, comprises Orthograph Reading, Writing, Arithmetic, Grammar, English Comp sition, Geography, the use of the Maps and Globes, Sacre History, Profane History, ancient and modern, Chronol gy, Mythology, Rhetorick, Versification and Poetic Co position, Popular Astronomy, with the assistance of newly invented Geocycle, Philosophy, French and Spanis Languages, Music on the Harp, Piano-forte and Guita Vocal Music, Drawing, Painting in Water-colours, Pai ing on Velvet, Plain and Ornamental Needle-work Tapestry, Lace-work, Bead-work, &c.

TERMS.

Entrance, - - -	$5 00
Board, tuition, &c. per annum,	150 00
Mending, - - -	4 00
Ink, quills, and paper, ditto -	5 00
Day Scholars (per annum) pay	40 00

EXTRA CHARGES.

For each of the Languages, except English, quarterly, - - - -	$5 00
Drawing, Painting on Velvet, &c. in water-colours, quarterly, -	5 00
Harp, and its use, - ditto -	20 00
Piano, - - ditto -	12 00
Use of Piano, - per annum, -	3 00
Use of Philosophical Apparatus, ditto -	5 00
Doctor's fees, and medicines, ditto -	3 00

BOARDERS pay the current charges, semi-annually, in advance. Day Scholars, quarterly.

As the recess forms a part of the exercises of the Acade my, no deduction, on that consideration, is made from th semi-annual account. Day Scholars are not subject to thi

gulation. When a quarter has been commenced, the arents become subject to the full expense of board and ition.

The number of pupils in the Academy is nearly 100.

Convent of the Visitation of the B. Virgin in Baltimore, Md.

This community, with the Academy under its direction' as founded in November, 1838. Eleven sisters were ansferred from the convent of Georgetown, for the purose of commencing the new establishment, and took ossession of the house which they now occupy, at the orner of Green and Mulberry streets. An extensive lot, owever, has been lately procured in a select, central and ealthy part of the city, on which a spacious and commoious edifice, one hundred and twenty-five feet long, forty-four deep, and four stories high, with a basement, is now apidly advancing. It is expected that the building will be eady for the reception of the sisters before the summer. They are at present fourteen in number, 11 professed and 3 novices.

LADIES' ACADEMY OF THE VISITATION, B. V. M.

IN BALTIMORE, MD.*

The ladies of the Visitation have lately established an academy for the instruction of young ladies, at the corner of Mulberry and Green streets, in the city of Baltimore. Their discipline and mode of instruction will be the same as at their institution in Georgetown. The course of instruction, commencing from the elements of a junior education, comprises Orthography, Reading, Writing, Arithmetic, Grammar, English Composition, Geography, the use of Maps and Globes, Sacred History, Profane History, Ancient and Modern; Chronology, Mythology, Rhetorick, Philosophy, Popular Astronomy, French and Spanish Languages, Music on the Piano Forte, Harp and Guitar, Vocal Music, Drawing and Painting in water colours, Painting on velvet, Plain and Ornamental Needle-work, Tapestry, Lace-work, Bead-work, &c.

The ladies charged with the duties of the academy, will

*Prospectuses thus designated by an asterisk, are published for the first time.

be vigilant in requiring by every mild, yet efficient means an exact compliance with every rule of the institution, and the forms of polite deportment. Premiums are awarded at the end of the year to the pupils who may have excelled in their respective classes.

The Protestant young ladies attend at the church hours and are expected to observe the general regulations of exterior worship.

The letters written or received by the young ladies, are examined previously to their delivery. With the approbation of their parents or guardians, they may be allowed to visit once a month; they must, however, have returned before night. The annual vacation commences on the last Thursday of July. The exercises re-commence on the first Monday in September. Age of admission, from 7 to 14 years.

TERMS.

Board and tuition, *per annum*, - - - -	$150 00
Half-boarding, do. - - - - -	60 00
Ink, quills, &c. do. - - - - - -	5 00
Washing, - - - - - - - -	20 00

DAY SCHOLARS AND HALF-BOARDERS.

Tuition for the higher branches, *per annum*, -	$60 00
For elementary instruction, do. -	40 00
Ink, quills, &c. do. - -	5 00

EXTRA CHARGES.

For each of the languages, except English, quarterly,	$5 00
Drawing and painting, do.	5 00
Music on the piano, do.	15 00
Music on the harp, do.	20 00
Use of piano, or harp, do.	3 00
Music on the guitar and use of instrument.	

Boarders pay the current charges semi-annually, in advance; day scholars, quarterly. As the recess forms a part of the exercises of the academy, no deduction, on that consideration, is made from the semi-annual and quarterly account. When a quarter has been commenced, the parents become subject to the full expense of board and tuition. Boarders are required to bring with them the ordinary table furniture, consisting of two knives and forks, two silver spoons, a silver tumbler, six table-napkins, and

six towels. They are also to be provided with bed and bedding, or pay ten dollars per annum if furnished by the institution. The parents and guardians of the young ladies who reside at a distance, are respectfully requested to designate some correspondent in the city, who will be charged to liquidate their bills when due.

The present number of pupils in the academy, is 59; 11 boarders, 48 day-scholars.

SISTERS OF CHARITY,

ST. JOSEPH'S, NEAR EMMITSBURG, MD.

The society known under the name of the Sisters of Charity, was established in the year 1633, near Paris, by St. Vincent of Paul, with the aid and co-operation of Madame le Gras, a lady of high rank, but still more distinguished for her eminent virtues. She was the first superior general of the society. The mother house is at Paris, where it was fixed in 1641. The intention of St. Vincent in forming this congregation was, to administer relief and comfort to his fellow beings in every department of suffering humanity. "Accordingly, attendance on the sick in hospitals and private families, the visiting of prisons, the education of the poor, and the performance of every work of mercy, engage the attention and solicitude of his pious daughters. Their society is certainly one of the most useful that have ever been established, and has never failed to command universal admiration in those countries in which it was known." Voltaire himself, opposed as he was to every thing that bore the appearance of Christianity, could not refrain from pronouncing its well-merited eulogy. "Perhaps we shall never witness on earth," says this writer, "any thing beyond the sacrifice of youth, of beauty, and frequently of high birth, which is made by these tender females, to assuage in our hospitals, every species of human misery, the very sight of which is so humiliating to our pride and so shocking to our delicacy." The Sisters of Charity soon spread themselves over the different kingdoms of Europe, and towards the close of the last century numbered four hundred and twenty-six establishments, thirty-five of which were in Paris alone. At the time of the French revolution, this number was considerably diminished; but even at the present day, they have upwards of three hundred houses in Europe, containing about two thousand five hundred sisters, continually occupied in relieving the wants of their afflicted fellow creatures.

The first introduction of this excellent institute into the United States, was in the year 1809, at Baltimore, in the state of Maryland. By the zealous exertions of Rev. William Dubourg, then president of St. Mary's College, Mrs. Seaton, a lady of great respectability and a convert to the Catholic faith, and a few companions who, like herself, were desirous of consecrating themselves in a special manner to the service of God and their neighbor, formed themselves into a community, which was removed in 1810 to the site now occupied by the mother-house, near Emmitsburg, the funds for the purchase of a new lot and the erection of a more extensive building, having been furnished by the munificence of Rev. Mr. Cooper, likewise a convert to our holy religion. The rule observed by these sisters, is that framed by St. Vincent of Paul, with a few modifications to adapt it more particularly to the wants and customs of this country. The government of the society is vested in a superiour and vice-superiour, called mother and assistant-mother, and two counsellors, all of whom are elected every three years by a majority of votes. No one can hold the place of mother for more than two terms consecutively. The sisters take simple vows and for one year only, at the end of which they are at liberty to leave the society, if they think proper. No remuneration is made to them for their services in hospitals, charity-schools, &c. except what is barely sufficient for their clothing and to provide for the contingency of sickness. The present superiour of the society, is Mrs. Rose White. At St. Joseph's there are forty-two professed sisters, forty novices and ten postulants. Besides this institution and the academy connected with it, the Sisters of Charity have charge of thirty-five other establishments in different parts of the United States, in which there are one hundred and seventy-nine sisters, many of whom are employed in academies and hospitals, and the remainder in educating gratuitously between two and three thousand poor children and nearly 1000 orphans.

ST. JOSEPH'S ACADEMY.

This *Female Seminary* is pleasantly situated, in a healthy part of Frederick county, Md. half a mile from Emmitsburg, and two miles from Mt. St. Mary's College. It was incorporated by the legislature of Maryland in 1816. The buildings are convenient and spacious. The present number of pupils is 118.

The Sisters, who conduct the establishment, consider

themselves obligated to parents and to their pupils, not only for a christian and virtuous education; but particularly for that intellectual improvement, that refinement of manners, and that physical care, for which the young ladies are particularly confided to them.

ANNUAL ORDINARY CHARGES.

Board, ordinary tuition, doctor's fees, 6 months in advance, - - - - - - - - -	$128 00
Bed and bedding, $7,00, washing and mending, $12,00, pocket money, $6,00, - - - - -	25 00

Clothing, books, postage, medicine, materials and implements used in the different branches of education, are charges which depend on circumstances and the directions of parents.

Ordinary Tuition embraces the English Language; Plain and Ornamental Writing; Practical and Rational Arithmetic; Book-Keeping: Principles of Algebra and Geometry; Geography with maps and globes; Civil and Natural History; Mythology; Moral and Natural Philosophy; Astronomy; Chemistry; Embroidery, Tapestry, Lacework, Beadwork, Embossed work, Plain work.

ANNUAL EXTRA CHARGES.

Each Foreign or Ancient Language, - - -	$20 00
Drawing and Painting, - - - - - -	20 00
Piano and its use, - - - - - - -	44 00
Guitar do. - - - - - - - -	44 00
Harp do. - - - - - - -	80 00

Vocal Music accompanies instrumental without any additional charge.

The following branches are taught to those who wish to learn them.

Transferring, Painting on Velvet, or Shell-work,	$5 00
Japanning or Artificial Flowers, - - -	10 00

Should parents wish their children taught Female Economy or any thing not mentioned above, application can be made to the Mother.

Every young lady is expected to be provided at entrance with six changes of clothing, of a dark color and suitable to the seasons.

No deduction will be made, in charges in advance or in annual tuition, for partial absence from the academy during the year, authorised by parents; or for the time of va-

cations, or for the remainder of a quarter when a pupil is finally removed before its expiration, unless sickness or some unexpected occurrence requires the removal.

At intervals of six months, accounts will be forwarded to responsible persons; particular arrangements in relation to pupils and to the collecting of their bills, are made when necessary.

All the pupils are required to observe the RULES and REGULATIONS adopted for their improvement and for good order. A mild, firm, motherly and sisterly care watches over the young ladies, at all times and in all places. No visits are received or paid by the pupils, unless authorised by parents. Epistolary correspondence is subject to the same regulation and is liable to the Mother's inspection.

Letters of inquiry may be directed to the Mother Superior, St. Joseph's House, Emmitsburg, Md.

CARMELITE CONVENT, Baltimore.

The Order of the Carmelites is one of the most ancient religious communities in the Church. They received their rule in the year 1209, from Albert, Patriarch of Jerusalem. From Mount Carmel, the place of their institution, the Carmelites soon spread themselves over different parts of Europe, and furnished the Church with many of its most distinguished prelates, orators and writers. The rule, though rigid, is not severe: and experience has proved that it may be observed by persons of a very delicate constitution.

The Carmelites fast eight months in the year, wear woollen clothing, and sleep on straw beds. They never eat flesh meat except in case of sickness, when the physician prescribes the use of it. The sick obtain every comfort the house can afford.

The austerity of their rule having been mitigated by Pope Eugenius IV., the Carmelites were no longer obliged to keep the cloister; but in the 16th century, St. Teresa restored the Order to its primitive discipline.

The community now established in Baltimore, was founded in 1790, by the Rev. Charles Neale, who brought with him from Europe four nuns, three of whom were Americans, and one an English lady. They settled in Charles county, Md., and under the direction of their pious founder, they soon became a flourishing convent. The members of this branch of the Carmelite Order, observe the reformed rule of St. Teresa. They recite the Divine Office, and offer up their daily prayers, fasts, and other

good works, for the benefit of souls, the necessities of the Church, and particulariy for those who labour in the vineyard of our Lord.

CARMELITE SISTERS' ACADEMY.

ASQUITH STREET, BALTIMORE.

The school of this institution opens on the 1st Monday of September, and ends on the last day of July.

The course of instruction comprises Orthography, Reading, Writing, English Grammar, Composition, Geography, Arithmetic, History, Book-keeping, Elements of Natural Philosophy, and the use of the Globes, Plain and Ornamental Needle-work, Bead work, Embroidery, Tapestry, Filligree and Shell work.

TERMS.

Higher classes, per quarter,				$10	To be paid in advance.
Second	do	do	-	8	
Third	do	do	-	6	
Fourth	do	do	-	4	

For the use of the Globes, Reading Books, Pens and Ink, 37½ cents per quarter.

Painting on velvet in oil colours. $6.

The government of the school is mild, but firm and regular. Great care is taken to inculcate the general maxims of christianity; but there is no interference with the religious principles of the pupils.

ST. JOHN'S FEMALE BOARDING SCHOOL,

FREDERICK, MARYLAND.

THE Sisters of Charity having erected a large and commodious house in Frederick, in part for an Orphan Asylum, intend devoting certain apartments in it to the accommodation of Boarders, who will be instructed in all that is useful in a plain English education. It is believed that such an institution will be desirable to many of our citizens in this section of the country, as well as those at a distance. The terms being very moderate, will enable parents to give their daughters a useful education, and this without interfering with the liberal patronage extended to other Boarding Schools. The situation of Frederick gives it many advantages—the delightful country which surrounds it, the facilities afforded by the rail road, the uniform good health of the citizens, bespeak for this Institution a share of patronage commensurate to its advantages. The Boarders will be at all times under the immediate care of the Sisters, who will pay strict attention to their morals and propriety of conduct.

REGULATIONS FOR BOARDERS.

No one received for a shorter space of time than six months. The age of admission from 8 to 14 years of age, unless, in extraordinary cases, this rule might be dispensed with. The Boarders not permitted to visit or receive visits without the parents' or guardians' special permission. There are two examinations each year, the one private, the second week in March; the other public at the end of July; after each, bulletins are sent to parents, stating the proficiency, conduct, &c., of their daughters. On the Wednesday after the first Tuesday in August, the distribution of premiums will take place at 9 o'clock, A. M.—from this day, the annual vacation commences, and ends on Monday after the 15th of September—no other vacation during the year. No distinction will be made in the admission of scholars on account of religion.

TERMS.

BOARD and TUITION, as also WASHING and MENDING, per annum, $100.

Doctor's Fees and Medicine, $3 per annum.

MUSIC, DRAWING and FRENCH, will be taught, if required, at the usual prices.

Each pupil will provide Bed and Bedding—or, if they prefer, pay $5 per annum for the use of these articles.

In every case, six months board must be paid in advance. No deviation from this rule.

N. B.—All letters to be directed, post paid, to the Directress of St. John's Boarding School, Frederick, Md.

The number of pupils boarding in the Academy is 39.

MISS E. MARCILLY'S ACADEMY,

For the Instruction of Young Ladies,

S. E. CORNER OF CHARLES AND CENTRE STS. BALTIMORE.

This Academy is situated in a pleasant part of the city of Baltimore, and enjoys all the facilities for instruction, which may be derived from a numerous and literary community.

To those who wish to acquire a knowledge of the French language, this institution offers peculiar advantages. It is the language of the family, and all the pupils are compelled to use it in the class-rooms, and during their hours of recreation.

The course of instruction embraces Reading, Writing, Grammar, Rhetorick, Composition, Arithmetic, Algebra, Geography, Astronomy, History, Chronology, Mythology,

Logic, Ethics, Natural Philosophy, Chemistry, French, Spanish, Music, Dancing, Drawing, Plain and Ornamental Needle-work.

TERMS.

Board and tuition, per annum, - -	$200 00
Half boarders, tuition not included, - -	60 00
Day scholars, - - - -	60 00

EXTRA CHARGES.

French, per annum, - - - -	$20 00
Spanish, Music, Drawing and Dancing, at the Professor's charges.	
Use of Piano, per quarter, - - -	3 00
Ordinary infirmary charges, not including Doctor's fees, - - - -	3 00
Each scholar must be provided with bed and bedding, or pay $10 if furnished by the institution.	
Washing per annum, - - - -	20 00

Boarders pay the current charges, half yearly in advance; day scholars, quarterly.

Parents and Guardians, residing at a distance, are required to appoint a responsible agent in the city.

The vacation commences the Monday on or after the 25th of July, and lasts until the first Monday in September.

THE MISSES COTTRINGER'S SEMINARY
For Young Ladies,

NO. 72, FRANKLIN STREET, BALTIMORE.

The course of instruction embraces Reading, Writing, History, Arithmetic, Orthography, Grammar, Parsing, Geography, Composition, Rhetorick, Algebra, Natural Philosophy, Botany, Globes, Astronomy, Geometry, Latin, French, Italian, Spanish, Music, Dancing, Drawing, Chemistry, Useful and Ornamental Needle-work.

TERMS.

Board and English Education, not including the higher branches, per annum, - -			$170 00
Half boarders, not including tuition, per annum,			60 00
Washing, - - - - -			20 00
Bed, bedding and towels, if not provided by parents, per annum, - - - -			10 00
Music, vocal and instrumental, per quarter,			20 00
Piano, - - -	do	-	15 00
Preparatory class of Music, -	do	-	12 00
Use of Piano, - -	do	-	3 00
French, Italian or Spanish, -	do	-	5 00
Drawing, - -	do	-	8 00

DAY SCHOLARS.

First class, per quarter,	- - -	$15 00
Second class, do	- - -	10 00
Third class, do	- - - -	5 00
Dancing, do	- - - -	15 00

TERMS.—Payable half yearly in advance. Day scholars quarterly.

THE MISSES McNALLY'S SEMINARY For Young Ladies,

N. WEST CORNER OF CHARLES AND CENTRE STS., BALTIMORE.

The Misses McNally, some of them natives of France, and all of them educated in the capital of that country, under the care, and in the house of their father, a member of the University of France, have formed an establishment in Baltimore for the education of a limited number of young ladies under a certain age.

The course of instruction will comprise French, Italian, Music, Piano and Harp, Drawing, Embroidery, Fancy Work and Tapestry, History, Belles-Lettres, Geography, and daily Composition in French.

TERMS.

The entire scheme of instruction, with board, mending, books in the French and Italian languages, the same in Latin and Greek Classics, Stationary, (no extra charges whatever,) per annum, $450.

Pupils have the privilege of omitting, wholly or temporarily, Music, Drawing, Dancing, for which, deductions are made, for Music $100, Drawing $40, Dancing $40 per annum.

SCHOOL FOR COLOURED GIRLS.

UNDER THE DIRECTION OF THE SISTERS OF PROVIDENCE.

The Sisters of Providence are a religious society of coloured women, established in Baltimore by Rev. H. Joubert, on the 5th of June, 1829, with the approbation of the Most Reverend Archbishop Whitfield, and acknowledged as such by the Holy See, on the 2d of October, 1831, under the name of Oblates, Sisters of Providence. His Holiness Gregory XVI. has also granted them many spiritual graces and favours. They renounce the world to consecrate themselves to God and the Christian education of coloured girls. The present number of Sisters is 14, besides 3 novices.

The object of this institute is one of great importance,

greater, indeed, than might at first appear to those who would only glance at the advantages which it is calculated to impart to a great portion of the human race, and through it, to society at large. In fact, these girls will either become mothers of families, or household servants. In the first case, the solid virtues, the religious and moral principles which they acquired when in this school, will be carefully transferred as a legacy to their children. Instances of the happy influence which the example of virtuous parents has on their remotest lineage, in this humble and naturally dutiful class of society, are numerous. As to such as are to be employed as servants, they will be instructed in domestic concerns, and the care of young children. How important then, will it not be, that these girls should have imbibed religious principles, and have been trained up in habits of modesty, honesty and integrity!

The Sisters of Providence occupy a three-story house, which they have purchased in Richmond street, opposite to Park street, in the north-western section of the city.

Besides the care bestowed on their religious education, girls of colour are taught English, French, Cyphering and Writing, Sewing in all its branches, Embroidery, Washing and Ironing.

TERMS.

Boarding and tuition, monthly, payable in advance,	$4 00
Fuel for the winter quarter,	1 00
Half boarding and tuition, monthly, payable in advance,	2 00
Fuel for the winter quarter,	50

DAY SCHOLARS.

Tuition, quarterly, payable in advance,	2 00
Fuel for the winter quarter,	50
For the use of books, day scholars pay annually,	37

Boarders pay an extra charge for books and stationary, the care of the sick, washing and mending—unless parents choose to attend to these objects in person—the whole may be furnished by the school for the sum of $24 annually,—but in case of protracted sickness the doctor's bill is added.

The pupils are to be provided, at their entrance, with bed and bedding—they may be furnished by the Sisters for $8.

During the vacation, the boarders are allowed to remain in the school, and no deduction will be made should they spend it with their parents.

There are at present 56 scholars in the institution; 16 boarders, 40 externs.

CHARITABLE INSTITUTIONS.

St. Mary's Female Orphan Asylum and Free School, in Baltimore, which supports 48 orphans, and affords daily instruction to about 220 poor children. It is served by five sisters of charity.

Maryland Hospital, in Baltimore, which is attended by 14 sisters of charity. The average number of patients is 70.

Baltimore Infirmary, connected with the Medical College, which is served by 8 sisters. The average number of patients is 60.

St. John's Asylum and Free School, connected with the Academy in Frederick city. It has 14 orphans and 106 pupils.

Free School, at the Convent of the Visitation, Georgetown, D. C., in which from 70 to 100 girls receive daily instruction.

St. Vincent's Asylum and Day School, in Washington, D. C., attended by five sisters of charity. There are 50 orphans and 150 pupils in the establishment.

St. Francis Xavier's Free School, in Alexandria, D. C., under the charge of three sisters.

At Mt. St. Mary's College, five sisters of charity are employed in superintending the household department, the infirmary, and whatever relates to the health and comfort of the students.

Catholic Male Free Day and Sunday School, in Saratoga street, Baltimore—which is attended by 100 poor children.

Catholic Female Free School, near St. Patrick's Church, Fell's Point, Baltimore, in which about 100 pupils receive daily instruction.

Sunday School for coloured girls, in Baltimore.

CHARITABLE RELIEF SOCIETY,

ESTABLISHED IN BALTIMORE, OCTOBER 1st. 1827.

"This charitable association is placed under the protection of Mary and Martha, two sisters; the one noted for her contemplative piety, the other for her active and solicitous care for the person of our Saviour. It has for its great object, the visiting of the sick, and particularly the poor sick, in order to afford them spiritual assistance and consolation, and as far as in its power temporal relief; and like Mary and Martha, to call for Jesus, and invoke his mercies and favours, when a brother or sister falls sick; "Lord, behold he whom thou lovest is sick. And Jesus loved Martha and her sister Mary, and Lazarus;" St. John,

xi. 3. The ladies who compose this society, strive to unite the piety of Mary to the activity and zeal of Martha, in order to promote their neighbours' salvation, as well as to increase their own merits in the sight of God."

The association consists, at present, of 70 members.

FEMALE MUTUAL RELIEF SOCIETY.

ESTABLISHED IN BALTIMORE, APRIL 27, 1834.

"Before all things, have a mutual charity among yourselves; for charity covereth a multitude of sins." 1 *Peter*, ch. iv.

"The principal object of this association, as its name indicates, is to provide for its members a resource in the time of sickness, when those who depend on their own industry for support, are often thrown upon the kindness of friends and acquaintances who are not always able to assist them." Besides the temporal assistance afforded to the members during life, and the means furnished for their decent interment after death, there is a frequent communion of prayers and spiritual exercises enjoined by the rules of the Society, which tends greatly to cherish among them a spirit of charity and true piety. Ladies of any rank in society, provided they are practical Catholics, become entitled to the benefits of the Association, by paying a monthly contribution of 25 cents. The present number of members is between 60 and 70. A house will soon be procured, which will serve as an infirmary for the sick, and also as a temporary residence for such as have no employment.

LADIES' ORPHAN SOCIETY,

ESTABLISHED IN BALTIMORE IN 1831.

This association, at its commencement, was known under the name of the *Sewing Society;* but it has lately adopted that of the Ladies' Orphan Society. Its object is one of a most benevolent character, to aid the funds of "St. Mary's Female Orphan Asylum and Free School," in Franklin street. "The principal contributors are young ladies of taste and ingenuity, who devote a portion of their time to the execution of fancy work of every description," for the benefit of that institution. Any lady who pays one dollar annually, is considered a member of the society.—Since its establishment, the ladies have held three fairs, the proceeds of which, with the profits accruing from the sale of fancy articles, have given to the Asylum an average sum of 1000 dollars per annum.

CALVERT MALE BENEFICIAL SOCIETY

OF BALTIMORE, INSTITUTED IN APRIL, 1835.

The object of this association, is to afford relief to its members, when prevented by sickness from pursuing their ordinary occupations, and to provide after their death for the assistance of their widows and orphans.

TOBIAS SOCIETY.

ESTABLISHED IN BALTIMORE, JANUARY 1, 1828.

"Tobias daily went among all his kindred, and comforted them, and distributed to every one as he was able out of his goods. He fed the hungry, and gave clothes to the naked, and was careful to bury the dead, and they that were slain." *Tobias*, ch. i. 19, 20.

This charitable association has for its object the decent burial of Catholic coloured persons. It is governed by excellent regulations tending to the practice of religion and the special exercise of fraternal charity.

Mutual Relief Societies for Coloured Persons in Baltimore.

The monthly contributions of those who belong to these societies, form a fund which is applied to the relief of the members in the time of sickness, and after death, to the payment of their funeral expenses. There are two institutions of this kind among the Catholic coloured people of Baltimore.

RECAPITULATION.

Churches and Chapels in the Archdiocess of Baltimore,	61
Stations occasionally visited where there is no church,	10
Clergymen on the mission, including those in Virginia,	47
Clergymen otherwise employed,	3
Theological Seminaries,	5
Colleges for young men,	65
Ecclesiastical Students	5
Female religious Institutions,	9
Female Academies,	18
Charitable Institutions,	

DIOCESS OF RICHMOND.

The diocess of Richmond, which comprises the State of Virginia, was created in the year 1820, and the Rev. Patrick Kelly, a native of Ireland, and President of Birchfield College, near Kilkenny, was appointed its first bishop.—Soon after his consecration, he hastened to America where he laboured indefatigably for the welfare of his flock.

Having been selected, in consideration of his declining health and great merits, to fill the sees of Waterford and Lismore, which had been some time vacant, he returned to Ireland in July, 1822, and continued to discharge with zeal the duties of the episcopal station. He died on the 8th of October, 1829. Since the translation of bishop Kelly to Ireland, the diocess of Richmond has been under the charge of the archbishop of Baltimore.

CHURCHES AND CLERGY.

VIRGINIA.

Richmond, Henrico Co.—Service every Sunday—Rev. Timothy O'Brien, Rev. John O'Brien.

Norfolk, Norfolk Co. Service every Sunday—Rev. A. Hitselberger.

Portsmouth, Norfolk Co. Service every Sunday—Rev. W. Moriarty.

Martinsburg, Berkely Co. Service every Sunday—Rev. Richard Whelan and Rev. James Strain, who also attend occasionally, *Winchester*, *Waterford*, and other stations.

Harper's Ferry, Jefferson Co. 2d and 4th Sundays, attended from Martinsburg,

Bath, Morgan Co. St. Vincent's, 3d Sunday, attended from Martinsburg.

Romney, Hampshire Co. 5th Sunday, *Moorfield*, Hardy County, *Ridgeville* and *North River*. } Attended from Cumberland, Md.

Wheeling, Ohio Co. Service every Sunday—Rev. James Hærner.

FEMALE ACADEMIES.

ST. VINCENT'S FEMALE BENEVOLENT SCHOOL,

MARTINSBURG, VA.

This School, under the care of three sisters of charity, was established at Martinsburg, Berkely county, Va., in January, 1838. The location of the town, is in a remarkably healthy part of the country, and the site of the Academy is unquestionably the most desirable in the borough. The buildings are really fine and commodious, in a retired situation, and protected by lofty trees, which afford the children every convenience for healthy amusements in the extensive enclosure by which they are surrounded.

To implant moral and religious principles, together with the rudiments of science and literature, was the primary object of its foundation. To exhibit "religious communi-

ties" in their true colours, and remove the veil of misrepresentation from the eyes of such as are not determined to remain wilfully and obstinately blind on this subject, was a second motive. Framed for these purposes, the school has been rendered easy of access by reducing the charge for day scholars to the very moderate sum of $3 entrance per annum, and 12½ cents monthly, in advance; for boarders, to $90 per annum, payable always half yearly in advance. No distinction is made among the pupils on account of poverty or religion; but to guard the character of the institution, and the morals of its pupils, no one from a distance will be received, without satisfactory testimonials of previous good conduct; nor is any day scholar admitted, unless the reputation of both parent and child stand fair. Order and uniformity require that all assist at the exercises of public prayer and religious worship with respectful demeanor. The discipline of the school is that of a well regulated family, combining firmness with affection. To excite emulation, weekly tickets are given to the most deserving: the classes are monthly inspected, and twice during the year an examination will take place in the presence of such of the parents as reside in the neighbourhood.

Each boarder is required to bring with her a sufficient supply of clothing for the season, with at least four towels; and if parents desire that their further wants in this particular be supplied by the directress of the school, they will please leave on deposite a sum sufficient for the purpose. Books will be furnished on terms as moderate as possible, and it is preferred for many reasons, that they be purchased at the school. The annual vacation commences on the 1st of July, and the duties of the school are resumed on the 1st of August. During the recess, and at no other time, are children from a distance allowed to leave the school, and no deduction is ever made for such absence, as the expenses of the Institution must continue, and it is optional with the parents to take their children home, or leave them with the "sisters." Nor is any deduction whatever, made, in case a child leave school after having commenced a quarter. The system of instruction embraces Spelling, Reading, Writing, Grammar, Composition, Arithmetic, Geography, History, Philosophy, and Fancy Needle and Bead work, and Tapestry.

TERMS.

Board, tuition, &c., per annum, - -	$90 00
Materials for tapestry, if learned. -	5 00
Books, and other materials charged as given,	

FOR DAY SCHOLARS.

Entrance, per annum, for fuel, servants' wages, &c.	$2 00
Monthly advance for quills, ink, &c.	12½
Tapestry, if learned,	5 00
Materials per annum,	5 00
Other Fancy work, if learned,	5 00

All communications to be addressed, postage paid, to the "Directors of St. Vincent's School," or to the subscriber.

RICHARD WHELAN.

Martinsburg, Va., July 12, 1838.

The present number of scholars is 40, including 11 boarders. As soon as it is practicable, the house will be partly appropriated to the support and education of orphans.

St. Mary's School for Girls, in Norfolk, under the charge of three sisters of charity. The number of pupils is between 40 and 50.

CHARITABLE INSTITUTIONS.

St. Joseph's Orphan Asylum and Day School, in Richmond, under the care of three Sisters of Charity, containing eight orphans and 50 pupils.

Infirmary, at Richmond, under the charge of three Sisters of Charity.

Benevolent Fund Society, in Norfolk, for the support of indigent families. When a family is considered worthy of relief, a certain sum is paid to it monthly from the funds of the association.

RECAPITULATION.

Churches,	7
Stations occasionally visited,	12
Clergymen on the mission, all of whom belong to the diocess of Baltimore,	6
Female academies,	2
Charitable institutions,	3

DIOCESS OF PHILADELPHIA.

The diocess of Philadelphia, which includes the States of Pennsylvania and Delaware, and the western portion of New Jersey, was created in 1808; when the Right Rev. MICHAEL EGAN was appointed first Bishop thereof; upon his death the Right Rev. HENRY CONWELL succeeded to the Episcopal Chair, to whom has been associated the Right Rev. FRANCIS PATRICK KENRICK, as Coadjutor and Administrator of the diocess.

CHURCHES AND CLERGY.

PENNSYLVANIA.

Right Rev. Henry Conwell, D. D. *Bishop of Philadelphia.*
Right Rev. Francis Patrick Kenrick, D. D. *Bishop of Arath* and *Coadjutor.*
Very Rev. Edward Barron, D. D. } *Vicars General.*
" Peter R. Kenrick, }
" Francis X. Gartland, *Secretary.*

Philadelphia.

St. Mary's.—Very Rev. Edward Barron, D. D. Pastor.
Rev. Charles J. Carter, } Assistants.
Rev. John P. Dunn, }
St. Joseph's.—Rev. John McElroy, S. J. Pastor.
Rev. Felix Barbelin, S. J.
St. Augustin's.—Rev. James O'Donnell, Pastor.
Rev. Thomas Kyle.
Holy Trinity.—Rev. Otho Borgess, Pastor.
St. John Evang.—Rev. Francis X. Gartland, Pastor.
Rev. Edward Sourin.
St. Michael's.—Rev. Terence J. Donaghue, Pastor.
Rev. W. Whelan.

Beaver, SS. Peter and Paul, last Sunday in the month—Rev. Edward F. Garland.
Bedford, St. Thomas', three Sundays in the month—Rev. Thomas Heyden.
Bellefonte, St. John Evangelist—Vacant.
Blairsville, SS. Simon and Jude, twice a month—Rev. J. A. Stillinger.
Brownsville, St. Peter's, thrice a month—Rev. M. Gallagher.
Butler, St. Peter's, 3d Sunday's—Rev. Joseph Cody, dwelling at Sugar Creek township, Armstrong county.
Cameron's Bottom, St. Patrick's, once a month—Rev. Terence McGirr.

Carlisle, St. Patrick's—twice a month, attended from Harrisburg.
Carbondale, St. Rose of Lima, three times a month—Rev. H. Fitzsimmons.
Chambersburg, St. Peter's—Vacant.
Cherry township, St. Basil's—Rev. J. V. O'Reilly.
Clearfield, St. Francis of Assisium—Vacant.
Columbia, St. Peter's, twice a month—Rev. B. Keenan.
Conewago, Adams co. Sacred Heart—Rev. Matthew Leken, S. J., Rev. Michael Dougherty, S. J., Rev. Nicholas Steinbacher, S. J.
Cussewago Creek, Crawford co. St. Philip Beniti, once in five weeks—Rev. Bernard McCabe.
Derry Township, Westmoreland co. Mount Carmel, occasionally—Rev. J. A. Stillinger.
Easton, St. Bernard's, 2d Sunday—Rev. James Maloney.
Ebensburg, St. Patrick's, once a month—Rev. P. Lemke, dwelling at Hart's Sleeping-Place.
Elizabethtown, St. Peter's, once a month—attended from Harrisburg.
Erie, Chapel, 1st Sunday—Rev. B. McCabe.
Freeport, St. Mary's, 1st Sunday—Rev. J. Cody.
Friendsville, St. Francis Xavier's, 1st Sunday—Rev. John V. O'Reilly.
Gettysburg, St. Francis Xavier's, once a month—Rev. M. Dougherty.
Goshenhoppen, Most Holy Sacrament—Rev'd. Augustus Balli, S. J., Rev. Francis Varin.
Harman's Bottom, St. John Bap. once a month—Rev. T. Heyden.
Harrisburg, St. Patrick's, twice a month—Rev. P. Maher, Rev. W. Loughran.
Harford Township, St. Dennis, 2d and 4th Sunday—Rev. James Miller.
Hart's Sleeping Place, St. Joseph's, twice a month—Rev. P. Lemke.
Haycock, St. John Bap. 1st Sunday—Rev. J. Maloney.
Huntingdon, Holy Trinity, once in two months—Rev. James Bradley.
Johnstown, St. John Gualbert's, 3d Sunday—Rev. Peter Lemke.
Lancaster, St. Mary's—Rev. Bernard Keenan.
Lewistown, All-Saints—Vacant.
Littlestown, St. Aloysius, monthly—Rev. M. Dougherty.
Little York, St. Patrick's—Rev. P. Rafferty.
Loretto, St. Michael's, constantly—Rev. D. A. Gallitzin.
Lebanon, St. Mary's—attended from Harrisburg.
Massillon—Vacant.

Manayunk, St. John Bap. constantly—Rev. D. Mulholland.
Meadville, St. Hippolytus', once in five weeks—Rev. B. McCabe.
Milton, St. Joseph's, ———, Rev. Edward Magennis.
Mount Pleasant township, St. Juliana, once a month—Rev. H. Fitzsimmons.
Mountain Church, St. Ignatius, 4th Sunday—Rev. Michael Dougherty.
McSherry's town, Chapel, ———, Rev. Francis Marshall.
Newry, St. Patrick's, constantly—Rev. James Bradley.
Oil Creek, St. Stephen of Hungary, once in five weeks—Rev. B. McCabe.
Paradise, a private chapel, ——, Rev. J. W. Beschter, S. J.
Path Valley—Vacant.
Pittsburg—St. Paul's.—Rev. John O'Reilly, Pastor. Rev. Edward F. Garland, Ass't.
St. Patrick's.—Rev. N. Balleis.
German Chapel.—Closed.
Pottsville, St. Patrick's, three Sundays—Rev. A. Wainright.
Reading, St. Peter's, ———, Vacant.
Red Bank, St. Nicholas Tolent, 4th Sunday—Rev. J. Cody.
Shippenville, St. Michael's, ———, Vacant.
Silver Lake, St. Augustin's, last Sunday—Rev. J. V. O'Reilly.
Sugar Creek township, Armstrong co. 2d Sundays—Rev. Joseph Cody.
Tamaqua, St. Jerom's, 3d Sunday—Rev. J. Maloney.
Waynesburg, Franklin co. St. Andrew's—Vacant.
Waynesburg, Green co. church unfinished—Rev. M. Gallagher.
West Chester, Christ church, 3d Sunday—Rev. J. Miller.
Warren county, occasionally—Rev. B. McCabe.
Youngstown, St. Vincent of Paul's, twice a month, Rev. J. A. Stillinger.

DELAWARE.

Wilmington, St. Peter's—Rev. Patrick Kenny, Rev. Patrick Reilly.
Coffee Run, St. Mary's—twice a month—Rev. P. Kenny.
New Castle, St. Peter's—once a month—Rev. P. Reilly.

NEW JERSEY.

Pleasant Mills, B. Virgin of the Assumption—1st Sunday—Rev. J. A. Miller.
Trenton, St. John Bap.—constantly—Rev. D. Magorien.

THEOLOGICAL SEMINARY

OF ST. CHARLES BORROMEO,

IN PHILADELPHIA—INCORPORATED LAST YEAR.

Very Rev. Edward Barron, D. D. *President.*
Very Rev. Peter R. Kenrick, *Professor of Theology.*
Rev. Edward Sourin, *Prof. of Scripture.*
Rev. James Miller, *Prof. of Mathematics.*

The Bishop is President of the Board *ex officio:* the President, and Professors of Theology and Scripture are members, with five lay gentlemen, viz. John Keating, Joseph Dugan, John Diamond, Michael Magrath, and Mark Anthony Frenaye. The last named gentleman is Treasurer. The students are twelve in number. A large building is now occupied as the seminary. A single *bourse,* that is, the right to present a student to receive ecclesiastical education and maintenance for five years, is granted to a benefactor, who shall have made a donation of five hundred dollars: *perpetual bourses,* or a similar right descending to the legal heir, for ever, are founded by a donation of two thousand dollars. Students for other diocesses are received at $150 per annum.

FEMALE ACADEMIES
AND
Charitable Institutions.

St. Peter's Boarding School for Young Ladies,

WILMINGTON—DELAWARE.

This school is conducted by the Sisters of Charity, to whom it belongs. It is situated on Quaker Hill, a most delightful and healthy part of the city. The building is large; the play-ground is spacious and well arranged for amusement and recreation. The number of scholars varies from twenty to thirty, most of whom are under the age of twelve years.

The course of instruction comprises Orthography, Reading, Writing, Arithmetic, English Grammar, Geography, Ancient and Modern History, Plain and Fancy Needlework, &c. &c.

TERMS.

Boarding and Tuition, as also washing and mending, per annum, $100—payable half yearly in advance.

For bed and bedding, unless provided by parents, $6 yearly.

The Asylum and Day School form a separate establishment. Four Sisters are engaged in the two schools.

St. John Baptist's School, M'Sherrystown, Pa., under the charge of three Sisters There are 20 boarders and 20 day scholars in the institution.

St. Joseph's Female Orphan Asylum, in Philadelphia, which maintains 60 orphans. It is served by five Sisters.

St. John's Male Orphan Asylum, in Philadelphia, in which there are 60 boys. Here is also a Day School for boys, attended by 40 scholars; and one for girls, in which about 80 receive the benefits of instruction. Seven Sisters are employed in this establishment.

St. Mary's Free School, in Philadelphia, conducted by three Sisters. The number of scholars is 220.

St. Michael's Free School in Philadelphia, which contains 160 scholars.

St. Paul's Orphan Asylum, and School, in Pittsburg, under the charge of four Sisters. It maintains 12 female orphans, and affords instruction to 120 scholars.

St. Mary's School, in Pottsville, Pa., under the charge of three Sisters. The number of scholars is between 50 and 60.

RECAPITULATION.

Churches and Chapels, - - -	71
Clergymen on the mission, - -	48
Ecclesiastical Seminary, - -	1
Ecclesiastical Students, - -	12
Female Academies, - - -	2
Schools, - - - -	6
Orphan Asylums, - - -	4

DIOCESS OF NEW YORK.

In 1808, his Holiness, Pope Pius the VII. created the See of New York, and appointed for the first Bishop thereof Right Rev. Luke Concanon, who died before he reached his Diocess. He was succeeded by the Right Rev. John Conolly, upon whose demise the present prelate, the Right Rev. John Dubois, was promoted to the episcopal chair, and was consecrated in Baltimore, on the 29th of October, 1826. On the 8th of August, 1837, the

very Rev. John Hughes, was appointed his coadjutor, with the title of Bishop of Basilcopolis, *in part. Infid.* The diocess of N. York comprises the State of New York and the Eastern part of New Jersey.

CHURCHES AND CLERGY.

NEW YORK.

New York. Cathedral	Rt. Rev. John Dubois, D. D.
of St. Patrick,	Rt. Rev. Jno. Hughes, D. D. Coad.
	Rev. John D. Urqhuart,
	Rev. William Starr,
	Rev. John Conroy,
St. Peter's. - -	Very Rev. John Power, D. D.
	Rev. Richard Hardey,
	Rev. John Smith.
St. Mary's. - -	Rev. Wm. Quarters,
	Rev. James Dougherty,
	Rev. Dominick Teixchira,
Transfiguration,	Rev. Felix Varela,
	Rev. Mr. Terhykowich,
	Rev. John Freitas.
St. Joseph's, - -	Rev. John McCloskey,
	Rev. P. Carraher.
St. James', - -	Rev. Andrew Byrne,
	Rev. Michael Farrell,
St. Nicholas, (Germ.)	Rev. John Raffeiner.
Brooklyn.—St. James'	Rev. John Walsh,
	Rev. Philip Gillick.
St. Paul's, - - -	Rev. Richard Waters.
Albany.—St. Mary's, -	Rev. Joseph Schneller,
	Rev. P. Bradley,
St. John's, - - -	Rev. John Kelly.

Auburn, *Geneva*, *Buffalo*, Churches not dedicated—Rev. Mr. Conolly.

St. Louis, (German.) Rev. Alexander Pax.
(English,) Rev. Charles Smith.

Carthage, St. James' / *Watertown*. Church not dedicated, } Rev. M. Gilbride.

Eden—Rev. Nicholas Mertz.

Haerlem, St. Paul's, not dedicated
Asylum, Chapel of St. Ignatius, } Rev. Michael Curran.
Throg's Point, 2d Sun. in month, } Rev. Bernard O'Farrell.
Saw Pit, occasionally,

Hogansburg, St. Patrick's, three Sundays—Rev. John McNulty; who also visits occasionally, *St. Mary's*, at Fort Covington; *St. Joseph's*, at Malone; and *St. Peter's*, at Messina. These three churches are not dedicated.

Java and *China*, Church not dedicated, once a month—Rev. Charles Smith.

Newburg, Church begun this season,
Cold Spring, St. Mary's,
West Point,
} Rev. Mr. Duffy.

Poughkeepsie, St. Peter's, two Sundays—Rev. J. Maginnis.

Saugartie's. Church not dedicated, once a month,
Roundout. Church soon to be erected, once a month,
} Rev. J. Maginnis.

Northwood—Rev. Mr. Newman.

Lockport, St. John's,
Medina. Church not dedicated,
} Rev. P. Costello.

Albion, Niagara Falls, Lewiston—Attended occasionally by Rev. P. Costello.

Oswego. Church not dedicated—Rev. John Rogers.

Plattsburg, *Kuseville*—alternately—Rev. Mr. Drummond.

Rome, St. Peter's, 1st and 3d Sund.
Verona, St. Mary's, 2d and 4th do
} Rev. Wm. Bracham.

Vienna. Private chap. once in 3 mon.
Florence, once in three months,
Turin. Private chapel, occasionally,
} Rev. W. Bracham.

Rochester, St. Patrick's, every Sunday—Rev. Bernard O'Reilly. St. Joseph's, (German)—Rev. Mr. Prost.

Danville, occasionally—Rev. Mr. Prost.

Greece. Church not dedicated—Rev. Patrick Danaher.

Schenectady. Private chapel,
Amsterdam,
Saratoga,
} one Sund. in mon.
Jonesville,
Galway,
} occasionally,
} Rev. Patrick M'Closkey.

Salina, church not dedicated—Rev. Mr. Chartier—who also attends Syracuse, Manlius, Pompey and Mexico.

Troy, St. Peters—Rev. John Shanahan, Rev. Jas. Quinn.

Sandy Hill, Trinity church, unfinished,
Lansingburg,
Waterford,
} Once a month.
} Attended from Troy.

North Greenville,
Minerva,
Buskirkbridge,
Mechanicsville,
Hoosicksfalls,
Shahaticoque,
} Attended occasionally by the Rev. J. Quinn.

Utica, St. Johns, every Sunday—Rev. Walter Quarter.

Binghampton,
Little Falls,
} Church not dedicated,
Newport and *Shiler*, private chapel,
Deerfield,
} Occasionally attended by Rev. W. Quarter.

Waddington, ———, Rev. Mr. Maguire.
Williamsburg, *Flushing*, } Vacant.

NEW JERSEY.

Belleville, *Madison*, (formerly Bottle Hill, } Vacant.
Jersey City, St. Peter's—Rev. Mr. Mohan.
Newark, St. John's, every Sunday—Rev. Mr. Moran.
New Brunswick, church not dedicated, } Rev. Mr. McArdle.
South Amboy, 1st Sunday of the month, }
Patterson, St. John's—Rev. Mr. O'Reilly.

ST. VINCENT OF PAUL'S SEMINARY,*

AT LAFARGEVILLE, JEFFERSON COUNTY, NEW YORK.

This seminary, the exercises of which will commence on the 20th inst. is situated on the main road from Watertown to French Creek, about three quarters of a mile from the village of Lafargeville. The location is pleasant, healthy, and retired; peculiarly favorable to that *attention* of mind to the objects of study, which in every period of life is the great secret of success in the acquisition of knowledge. On the other hand, a vigorous state of the body, besides forming the constitution of future life, is almost essential to the student for the sustainment of those mental exertions which the acquirement of education demands. As contributing to this, it may be mentioned, that the ample grounds attached to St. Vincent's Seminary, will afford in the free, pure air, every opportunity for those bracing exercises of body, which will develope and invigorate the frame of the student, without exposing him to any contact or intercourse with vicious associations. In their recreations, as well as at study, the boys will be under the care and inspection of a Prefect.

The course of studies will embrace all the branches that are usually taught in such institutions of learning: English Reading, Grammar, Writing, Composition, Rhetoric and Poetry; History, Geography, and the use of the Globes; Mathematics, with practical applications to Surveying, Mensuration, and Drawing Maps; Natural and Moral Philosophy; Greek, Latin, French, German, Spanish and Italian.

As the object for which this seminary is established is not so much to realize profit, as to bring the advantages of

a good education within the reach of a larger number, no pains shall be spared to forward the pupils in their studies, and thus secure the object in view. The better to accomplish this, the number of professors will be increased in the proportion of one to ten pupils. The seminary will commence with six professors, Rev. Francis Guth, Rev. Mr. Moran, Rev. Mr. Haes, with three tutors highly competent by character and acquirements to the business of teaching.

Pupils of every religious denomination are admissible. No interference will be had with the faith of any that are not Catholics; but as distinction of sects in the seminary would be subversive of order and harmony, so essential in a house of education, all shall be required to conform to the public religious observances of the house, which are Catholic.

No boy, who has been expelled from any other seminary of learning, can be admitted at St. Vincent's.

The government will be strict and firm, but at the same time, mild and paternal. Corporeal chastisements shall not be used, except in cases of violent resistance on the part of the pupil. Unconquerable indolence, or insubordination that cannot be remedied by moral correctives, shall be followed by a request from the superior to the parent or guardian to withdraw the subject, which request all will consider themselves as bound by the terms of admission to attend to. The last measure of punishment is the expulsion of the pupil from the seminary.

The duty of observing the rules, and of respectful obedience to the authority of the superior and teachers, is to be recognized by the parents and guardians, as well as the pupils. No student can be allowed to dispense with, or violate any of those rules, without the special permission of the superior.

The academic year will commence on the 16th of September, and close on the 31st of July.

No pupil can be admitted for a period of less than one year—and the expenses of each must be paid semi-annually, in advance. Each student must be provided with two summer, and two winter suits, besides an over-coat. He should have, also, at least half a dozen of shirts, half a dozen pairs of stockings, half a dozen of towels, and such other articles of dress and clothing as will serve him from year to year. If it be required that the seminary should provide him with these articles, money must be left in the hands of the procurator for that purpose. Pocket-money, also, if allowed, must be left in the same way to be given out as the parent or guardian may direct.

TERMS:

(SEMI-ANNUALLY, IN ADVANCE.)

Boarding, tuition, use of bedding, and doctor's fees per annum, - - - - - - - - $112 00
Washing and mending, - - - - - - 8 00
Books and stationary will be furnished by the seminary, at cost.

The modern foreign languages, for those who study them, will form an extra charge of $10 per annum, each.

The abundance and comparative cheapness of provisions in the neighborhood of the seminary, will, it is hoped, enable the superior to afford boarding and tuition at the above moderate prices. Should he be disappointed in this respect, by the experience of the first year, those interested will be advised of any change that may be made, before the commencement of the second. Applications for the admission of pupils may be made to the "Superior of St. Vincent's Seminary, near Lafargeville," or through any of the Catholic clergymen in the city, or throughout the state of New York.

Connected with this institution is an ecclesiastical seminary, in which there are nine theological students.

SCHOOLS AND CHARITABLE INSTITUTIONS.

St. Mary's Select School for Young Ladies,

No. 415 GRAND ST. NEW YORK.

The course of instruction in this school embraces Orthography, Reading, Writing, Grammar, Composition, Natural Philosophy, Ancient and Modern History, Rhetoric, Practical and Rational Arithmetic, Drawing, Painting, Embroidery, Plain and Fancy Needle-work.

The several classes are examined quarterly, and a general examination takes place on the 20th of December, and is followed by the distribution of premiums.

The strictest attention is paid to the morals and literary improvement of the young ladies placed at this school; and the Sisters of Charity pledge themselves to do all that lies in their power to make them answer the expectations of their parents or guardians.

TERMS PER QUARTER.

First class, - - - - - - - - $3 50
Second class, - - - - - - - - 5 50
Third class, - - - - - - - - 7 00

EXTRA CHARGES.

Drawing and painting,	$5 00
Chenille embroidery,	5 00
Stationary,	25
Fuel for the season,	1 00

N. B. Quarter payable in advance. No charge for vacation.

There are five Sisters in this institution. The number of young ladies in the academy is about 60; besides whom there are from five to seven hundred poor children, who meet there daily to receive the benefits of instruction. The boys are taught by male teachers; the girls by the Sisters in separate apartments.

St. Joseph's School for Young Ladies,

No. 23 OLIVER ST. NEW YORK,

Under the care of five Sisters.

The course of instruction in this institution embraces Orthography, Reading, Writing, Grammar, Composition, Ancient and Modern History, Geography, with the use of the Globes, Practical and Rational Arithmetic, Botany, Natural Philosophy, Chemistry; also, Plain and Ornamental Needle-work, Tapestry, Lace-work, Cotton Embroidery, &c. &c.

Besides frequent inspection of the classes during the year, a general examination will be held immediately before the vacation, which will be followed by the distribution of premiums.

The government of the school is mild, but firm and regular; and strict attention to its regulations will be required. The Sisters of Charity pledge themselves to pay the utmost attention to the religious, moral and literary improvement of their pupils.

COURSE OF INSTRUCTION AND TERMS.

First class embraces—Orthography, Reading, Writing, Grammar, Arithmetic, Geography, and History, per quarter,	$5 00
Second class, Orthography, Reading, Writing, Grammar, Letter-writing, Ancient and Modern History, Geography, Practical and Rational Arithmetic, and Natural Philosophy,	6 00
Third class, Orthography, Reading, Writing, Grammar, Perspicuity, Ancient and Modern History, Geography, with the use of the globes, Practical & Rational Arithmetic, Composition, Botany, Natural Philoshphy, and Chemistry,	8 00

THE FOLLOWING FORM EXTRA CHARGES:

French language,	$5 00
Music,	10 00
Chenille embroidery,	5 00
Drawing and painting,	5 00
Stationary,	50
Fuel for the season,	2 00

☞Quarter always payable in advance; no charge for vacation.

CHARITABLE INSTITUTIONS.

Roman Catholic Asylum in New York city, under the charge of 12 Sisters of Charity. The number of orphans in this institution is 200.

Roman Catholic Half-Orphan Asylum, in N. York city, under the charge of five Sisters. There are 60 orphans in the house.

St. Patrick's Free School, in N. York city, containing from 800 to 1000 children. The boys are taught by male teachers, and the girls by two Sisters of Charity, in separate apartments.

St. Peter's Free School, in N. York city, containing from five to seven hundred children. The boys are taught by male teachers, and the girls in distinct apartments, by three Sisters of Charity.

St. James' Free School, in N. York city, containing about the same number of children, who are taught in the same way. Two Sisters are employed in the school.

St. Nicholas' German Free School, in which there are between 80 and 100 German children.

Free School attached to the church of the Transfiguration.

Free School attached to St. Joseph's church.

St. Mary's Orphan Asylum, at Brooklyn, under the charge of four Sisters. It contains 18 orphans.

St. James' Free School, in Brooklyn, containing from two to four hundred children. The boys are taught by male teachers, and the girls by the Sisters of Charity.

St. Paul's Free School, in Brooklyn, containing about 150 children, who are instructed by male teachers.

St. Joseph's Orphan Asylum and Free School, in Albany, under the charge of four Sisters. It contains twenty-five orphans, and from 180 to 200 children. The boys are taught by a male instructor.

St. John's Female Orphan Asylum and Free School, in Utica, conducted by four Sisters of Charity. There are 13 orphans, and about 90 pupils in the institution.

RECAPITULATION.

Churches,	49
Stations occasionally visited,	46
Clergymen on the mission,	52
Clergymen otherwise employed,	3
Ecclesiastical seminaries,	1
Colleges for young men,	1
Clerical students,	9
Female Academies,	2
Institutions under the Sisters of Charity,	10
Orphan Asylums,	5
Orphans supported and educated,	306

DIOCESS OF BOSTON.

The diocess of Boston, which embraces all the New England States, viz: Massachusetts, Maine, Vermont, New Hampshire, Rhode Island and Connecticut, was established in 1808, by Pius VII., and the Rev. John Cheverus, at that time associated with the Rev. Dr. Matignon in the pastoral care of the Boston congregation, was appointed its first bishop. Upon his translation to the see of Montauban, in France, the Right Rev. Benedict Fenwick was charged with the government of the Diocess. He was consecrated by the Most Rev. Ambrose Marechal, in the cathedral of Baltimore, on the 1st of November, 1825.

CHURCHES AND CLERGY.

MASSACHUSETTS.

Boston,
- Cathedral of the Holy Cross—The Rt. Rev. B. Fenwick, D. D., Very Rev. Wm. Tyler, and the Rev. Mr. Fenelly.
- Chapel of the Holy Cross—Rev. Jas. Conway.
- St. Mary's Church—Rev. Michl. Healy and Rev. Patk. O'Beirne.
- St. Patrick's—Rev. Thomas Lynch.

South Boston, St. Augustine's—Rev. John Mahony.
Charlestown, St. Mary's—Rev. Patk. Byrne.
Salem, St. Mary's—Rev. John D. Brady.
Lowell, St. Patrick's—Rev. James McDermott.
Worcester, (church not dedicated)—Rev. James Fitton.
Taunton, St. Mary's—Rev. Wm. Wiley.
Fall River, (church not dedicated)—Rev. Wm. Wiley.
New Bedford, (church not dedicated)—Rev. C. Lee.
Sandwich, St. Peter's—Rev. Constantine Lee.

Waltham, (church not dedicated)—attended occasionally from Boston—as well as Canton and Randolph.

RHODE ISLAND.

Providence, (church not dedicated)—Rev. John Corry.
Pawtucket, (church not dedicated)—Rev. John Corry.
Newport, St. Joseph's—Rev. Constantine Lee. To this mission are attached New Bedford, Wareham, Sandwich and Nantucket.

CONNECTICUT.

Hartford, Trinity church—Rev. John Brady.
New Haven, Christ's church—Rev. James Smyth.

MAINE.

Portland, St. Dominick's—Rev. P. Flood.
Whitefield, (church not dedicated)—Rev. Dennis Ryan.
Augusta, (church not dedicated)—Rev. Dennis Ryan.
New Castle, St. Patrick's—Rev. Dennis Ryan.
Bangor, (church not dedicated)—Rev. Michael Lynch.
Old Town, St. Ann's—Rev. Edmund Murphy.
Eastport, St. Joseph's—Rev. M. Desmilliers.
Pleasant Point, St. Ann's—Rev. M. Desmilliers.
Benedicta, (church not dedicated)—*Vacant;* visited occasionally. This is a new and thriving Catholic settlement on a tract of land purchased, four years ago, by Bishop Fenwick, of about twelve thousand acres. It lies in Penobscot co. in township No. 2, *fifth range*, between the Salmon and Moluncas rivers. The object of this purchase was to induce those among the Irish Catholics, who were desirous of purchasing small farms of from 50 to 100 acres, to settle together, as they could thus be more easily provided with a priest, and enjoy the benefits of their religion. The settlement promises well, and consists at the present time, of about thirty or forty families;—and is daily increasing. The soil is of first rate quality, and the situation exceedingly healthy.

NEW HAMPSHIRE.

Claremont, (church not dedicated)—Rev. John B. Daly.
Dover, St. Aloysius'—Rev. Patk. Canavan.

VERMONT.

BURLINGTON—*St. Mary's Church*, alas! is now no more! This beautiful edifice, erected by the contributions of the faithful, only a few years ago, was set on fire during the night of the 11th of May, 1838, by a band of fanatics in hatred of the Catholic religion, and reduced to ashes! The Catholics of this district, 1000 in number, have now no place of worship in which they can assemble to pray, even, for their persecutors! How long in a country, *called free*, is this state of things to continue?

The citizens of the town of Burlington called a public meeting and appointed a committee to inquire into this unwarrantable act, and to report. They did inquire, and in their inquiry found out more than they thought it prudent to report. The fact is they will never report. O land of freedom! shall we say that the respectable inhabitants connived at this horrid outrage, and that it is consequently a stain upon the entire city and country?

The Rev. Jeremiah O'Callighan, for the present, officiates in a poor humble private house. He has to visit a large district of country—in a portion of which the Catholics are both numerous and respectable.

Castleton.—A neat property has been here purchased for the celebration of the divine mysteries. The Rev. John B. Daly attends the Catholics in this vicinity, as well as those at Pittsford, Middlebury, Poultney, Wallingford, Bellows-Falls, and Claremont, N. H.

GERMAN CONGREGATION.

This congregation has existed only for a few years. It consists at present of about sixty or seventy families. They have as yet no church of their own; but are allowed by the bishop to assemble in the cathedral of the Holy Cross, between the hours of eight and ten on Sundays.

INSTITUTIONS.

MOUNT ST. JAMES',

WORCESTER, MASS.

This institution is situated on a most delightful eminence which bounds the flourishing town of Worcester on the south, called by the Indians, (it being the site of their former village,) Pakachoag, or "hill of pleasant springs."

This eminently healthful location, which, as a seat of learning, is not surpassed by any spot in New England, is within a few moments walk of the centre of Worcester, and junction of the rail-roads from Boston, Albany, and New York. Attached to the institution is a farm comprising about sixty acres of excellent land.

The course of instruction comprises all the branches of a sound, correct, and practical English and classical education, the same as is pursued in all other similar establishments throughout the country.

When the pupils are well grounded in the essential rudiments of Spelling, Reading, and Grammar, they proceed, according to the time they are to remain, to Writing, Arithmetic, Book-keeping, Geography, Ancient and Modern History, Composition, Astronomy, &c. &c.

Every attention is taken to impress on the minds of the pupils, the importance of virtue, and due attendance to their various religious and moral duties. As the care of health is also of great importance in every well regulated university of learning, the students of this institution are, during pleasant weather, occasionally employed from one to two hours per day in some manual exercise, thus to invigorate their bodies and render them fit for their avocations in after life. They are at all times, as well when permitted to go abroad, as during the time allotted to recreation, under the vigilant care of a prefect.

The quarterly terms commence on the first of January, April, July, and October. There are two examinations in the year: the first on the last Thursday of March, the second on the first Monday in August, when there is a vacation, during which the pupils may visit their parents, if requested, till the first of September, when all return to recommence their studies.

The expenses for boarding, lodging, washing, mending, and tuition, and for the use of books, pens, ink, paper, slates and pencils, are *eighty-five dollars* per annum, to be paid semi-annually or quarterly in advance; and to those who pursue a classical course, there is an extra charge of five dollars per quarter, and the expense of finding their own classical books.

Each student, who, upon entrance, should have completed his eighth year, must be provided with two suits of wearing apparel, one of which should consist of a round blue cloth jacket and pantaloons, together with a cloak or overcoat for winter. All articles of clothing will be provided by the bursar, if required, as cheap as can be purchased at Boston, or New York.

The expense for young gentlemen farther advanced in

life, of whom there are a number who attend during the fall and winter months, is *twenty-seven dollars* per quarter, which is the entire charge for boarding, washing, tuition, stationary, fuel, &c.

All communications to be directed to

REV. JAMES FITTON, *Pres't.*

N. B. The most direct route to the institution from the South, is by the steamboat from New York to Norwich in summer, and New London in winter; whence, by the Norwich and Worcester rail-road, a pleasant journey is made in a few hours.

URSULINE CONVENT OF MOUNT BENEDICT,

CHARLESTOWN, MASS.

About the middle of the fifth century, when the Pagan Saxons devastated the kingdom of Britain, many of its inhabitants fled for refuge into a part of Gaul, then called Armorica, but subsequently Little Britain. Others took shelter in the Netherlands, and formed a settlement near the mouth of the Rhine. Among the number of these holy pilgrims, were St. Ursula and her companions, who endured a glorious martyrdom in defence of their virtue, cheerfully becoming victims to the exterminating ferocity of the Huns, rather than submit to the infamous rites and abominable practices of heathenism.

St. Ursula, who was the model and guide of these holy virgins, and led them so triumphantly through the contest they were destined to sustain for the cause of religion, has long been regarded as a model and patroness of those who undertake the christian instruction of young females. To commemorate her heroic virtues, and imitate, as far as practicable, her edifying example, many religious establishments have been founded throughout the christian world.*

In the year 1537, a society of twenty-seven members was formed at Brescia, in Lombardy, by Angela Merici, a pious lady of that city, for the purposes of applying particularly to their own sanctification, administering relief to the sick and afflicted, and superintending the education of female youth. It was the desire of the community that they should adopt the name of their blessed foundress;† but to this she would by no means consent, prevailing on

* See *Discourse of the Right Rev. Dr. England*, on the occasion of giving the habit of the Ursuline order to a young lady.

† She was canonized by Pius VII. in 1807.

hem to take the name, and invoke in a special manner he patronage of St. Ursula, who had been the leader of many generous virgins in the paths of christian perfection. This institute was approved by Paul III. in 1544, nder the name of the society of Ursulines; and in 1572, t. Charles Borromeo procured from Gregory XIII. a renewed confirmation of the society, by which it became a eligious order, and its members were obliged to keep the loister. Many of the cities of Italy, Switzerland, and landers, encouraged and obtained the services of these excellent women. Towards the close of the sixteenth century, an establishment of Ursulines was formed at Aix, in rovence, with the permission of Clement VIII. and shortly after, two of these ladies were sent to Paris, for the purpose of regulating an establishment that had been recently ounded by Madame de Ste. Beuve, a lady of high birth nd distinguished piety. In June 1612, the congregation at Paris was declared by Paul V. a religious order under the rule of St. Augustin, and the members were bound to nclosure, and by the usual solemn vows, to which they added a fourth, requiring them to educate young persons of their sex. From this house sprang most of the Ursuline establishments that were subsequently formed in France and other places. Notwithstanding the privileges granted to these associations by Gregory XIII. and Paul V., many houses of the Ursuline rule still adhered to their original discipline, and took only simple vows. The Ursulines of Chavagnes, founded in 1805, who have several institutions in France, appear to be governed by regulations very similar to those at first introduced by St. Angela. They visit and nurse poor sick people, and devote themselves to the education and gratuitous instruction of young females.

At the commencement of the seventeenth century, a colony of Ursulines originally from a congregation formed at Bordeaux, by archbishop De Sourdis, zealously undertook to establish their institute at Quebec in L. Canada, and subsequently some of the sisters from Paris uniting with them in their project, they by common consent adopted the Parisian obedience, and after many severe trials, succeeded in creating a highly respectable institution.

About a century since, another monastery of Ursulines of a different congregation was formed at New Orleans, and upon the transfer of Louisiana to the United States, it was guaranteed the protection of its rights and property. During the attack and defence of that city, when the British were repulsed by the American troops, under the command of General Jackson, the ladies of this establishment,

with a self-devotion, which the ex-president has frequently eulogized, gave the most efficient aid, especially in furnishing such supplies and assistance as they could command, for the solace and comfort of our wounded soldiers. Since that period, they have removed to a commodious and elegant monastery, about two miles below the city of New Orleans, where they have a flourishing academy for the education of young ladies.

In December 1834, an Ursuline institution was commenced at Charleston, South Carolina, by the zealous exertions of the Rt. Rev. Dr. England. Finding in his diocess no institution for female education, that combined so many advantages as he knew could be united in an establishment of this order, he for some years solicited the assistance of the Ursulines near Cork, in Ireland. At length his request was acceded to, and a convent was founded in Charleston, consisting of three professed nuns, and a young lady who was soon after admitted as a novice in the order. Connected with the convent is an academy for female youth.

The community of Ursulines alluded to in the title of this article, was formed in 1820, by the late Cardinal de Cheverus, at that time Bishop of Boston. Rev. John Thayer, a Presbyterian clergyman of Massachusetts, who afterwards embraced the Catholic religion, and was ordained for the ministry of the church, had strenuously endeavored to procure the means of establishing a house of this order in his native state, and at his death, left the funds he had amassed for this purpose in the hands of the Rev. Dr. Matignon and Bishop Cheverus. The Bishop fulfilled the trust reposed in him, by establishing in the city of Boston a colony of Ursulines from the monastery of Quebec. From the confined premises on which the convent was originally located, the ladies removed in 1826, to Charlestown, and occupied the farm-house at the foot of Mount Benedict, until the main building on its summit was finished in the year 1827.

In the mean time, the reputation of their academy for female education was widely extended, and the number of pupils from all the New England and many of the Southern states and the British provinces, rapidly increased, so that in the year 1829, it was found necessary to add two large wings to the building for their accommodation. Such was the prosperous condition of this beautiful and highly useful establishment, when it was destroyed by a Protestant mob on the night of the 11th August, 1834. Its ruins "still blacken the vicinity of Bunker's hill, and cast a dark shade upon the soil of Massachusetts."

The ladies of this institution removed, shortly after the destruction of their convent, to the city of Quebec, where, during the last three years, they enjoyed the hospitality of the good Ursulines of that city. But having lately returned to Boston, they occupy a large and convenient house, which they have opened as a *Young Ladies' Academy*. In this a select number only of boarders is received, but any number of externs will be admitted to enjoy the benefits of the school, which is conducted upon the same plan that was so successfully pursued on Mount Benedict, and which embraces all the various branches of a polite education, together with the usual accomplishments of music, drawing, painting, &c.

SISTERS OF CHARITY.

There is one large school of female children under the direction of four of these Sisters, in Atkinson street, No. 22, Boston, whose instructions are attended with the most beneficial effects.

RECAPITULATION.

Churches,	30
Other stations,	15
Clergymen on the mission,	25
Colleges for boys	1
Female religious institutions,	1
Academies for young ladies,	1
Charitable Institutions,	1

DIOCESS OF DETROIT.

The See of Detroit, which comprises the State of Michigan and Wisconsin Territory, was established by the reigning Pontiff, Gregory, XVI. in 1833, and the Rev. F. Rèze, a native of the Kingdom of Hanover, and administrator of the Diocess of Cincinnati, after the demise of the Rt. Rev. Edward Fenwick, was appointed its first bishop. He was consecrated at Cincinnati on the 6th of October of the same year, by Bishop Rosati, of St. Louis.

CHURCHES AND CLERGY.

MICHIGAN AND WISCONSIN TERRITORY.

Detroit—Cathedral of St. Ann—Rt. Rev. F. Rēzē, D. D.
Very Rev. Vincent Badin, V. G.
Rev. S. A. Bernier,
Rev. Mr. Hammer.
Sermons in German, French and English.
Trinity Church—Rev. Bernard O'Cavanagh.
Poor House, near Detroit, Rev. Martin Kundig Chaplain and superintendant.
Ann Arbour—Rev. Mr. Kelly.
Arbre Croche—Rev. Mr. Sanderl.
Monroe—Rev. Mr. Carabin.
Mt. Clemens, last Sunday of the month, } Rev. S. A. Bernier.
St. Clare, occasionally, }
St. Joseph's, near Detroit—Very Rev. J. De Brugn.
Rev. Thomas Cullen.
Chapel of the Assumption, not dedicated, (German), Rev. Joseph Freygang.
St. Joseph's ——— ———
St. Paul's, }
St. Felicite's, } alternately, Rev. Mr. Boheme.
St. Francis. }
Riviēre aux Signes, } Rev. Mr. Bowens, gen. missionary.
Riviēre aux Ecorces, }
Northfield—Rev. Mr. Morrissey.
Grand River—Rev. Mr. Vizoskey.
Instructions in the English language.
Grand River (vicinity of,) German congregation, Rev. Mr. Kopp.
Machinac, } Rev. Mr. Santilli.
Pointe St. Ignace, }
Sault St. Marie—Rev. Mr. Pierz.
Green Bay—Rev. Floriment Bonduel.
Little Shoot Cockalin. } Rev. Theodore
Fort Winebago, once in two months, } Vandenbrœck.
Bay Settlement—Rev. Mr. Warlop.
Bertrand—Rev. Mr. Alwill.
Fond du lac, }
A la Croix, } Rev. Mr. Baraga,
Prairie du Chin—Rev. S. Mazzuchelli, of Galena, Ill.

COLLEGES, CONVENTS AND SCHOOLS.

ST. PHILIP'S COLLEGE—Cote du Nord-est.

Near Detroit, Michigan,

UNDER THE AUSPICES OF THE

Rt. Rev. Dr. REZE, Bishop of Detroit.

The course of instruction pursued in this college will embrace the Latin, Greek, French, and English languages, Poetry, Rhetoric and Oratory—Reading, Writing, Geography, Mathematics and Book-keeping. A favorable opportunity to become well conversant with the French language, will be found in the intercourse with the pupils, whose native tongue is French.

The price of the scholastic year is fixed at the moderate sum of 100 dollars; including board and tuition, payable quarterly in advance. Washing, mending, medical attendance and medicine, at the expense of the parents. No deduction will be made for absence except in cases of protracted sickness or dismission, neither in consequence of a student's leaving the College before the end of the quarter.

Rev. J. DE BRUGN, *President of Studies.*

ST. ANN'S HIGH SCHOOL.

DETROIT, MICHIGAN.

This school or seminary, under the patronage of the Rt. Rev. Dr. Rēzē, bishop of Detroit, is superintended by William McDonagh, late principal of the English, Classic and Mathematical Academy, Great ship street, Dublin.

Youth are here speedily, yet solidly prepared for College, for mercantile or professional pursuits, and the strictest attention is paid to the formation of their morals and manners.

English, so difficult of attainment, to those unacquainted with its idiom, is facilitated "in transitu," by grammatical analysis, and proper pronunciation of the language.

Composition and *Declamation* are practised at stated periods—the varieties of style pointed out, and oratorical action and delivery exemplified and elucidated.

In *Penmanship*, peculiar pains are taken in tracing its various forms, whether plain, angular, text or ornamental; whilst Geography, that delightful study, is illustrated by the best maps and the use of the globes.

With these subjects, the system embraces, Arithmetic, both mental and by figures—Book-keeping by single and double entry—Euclid's Elements of Geometry, with other consecutive and useful branches of Mathematics. Ancient and Modern History, Natural and Moral Philosophy, Botany, French, the Greek and Latin classics, and, in a word, every thing calculated to form the character of the scholar, the gentleman and the christian.

In performing this arduous, though "delightful task," of rendering the rising pupil useful to society, and happy in himself—the Principal calls for the co-operation of parents and guardians, to quicken the child's diligence in his studies at home, and cause his prompt attendance at school hours; whilst on his part and that of his assistants, he pledges himself to devote all that attention and assiduity to the duties of his avocation, which their importance and his experience tell him they demand.

TERMS.—For the English course, viz. Orthography, Reading, Grammar, Geography, Writing, Arithmetic, Composition and Declamation—$5 per quarter.

For Greek and Latin, with the above items, as also Book-keeping, Geometry, and the higher branches adverted to above, $8 per quarter. French, $4 per quarter.

Fuel one shilling per month during the cold season.

☞ Payments to be made quarterly in advance. No deduction for absent days, unless those occasioned by sickness.

Further particulars to be known by applying to Mr. McDonagh, at the school-house, which is situated on the French church lot, corner of Randolph street and Michigan avenue; or to the Right Rev. prelate, the very Rev. Mr. Badin, Rev. Mr. O'Cavanagh, Gen. John R. Williams, or Hon. Judge McDonel.

CONVENT AND FEMALE ACADEMY conducted by the Sisters of St. Clare, at Detroit, Michigan.

ST. CLARE'S CONVENT, Green Bay, N. W. Territory.

INDIAN SCHOOLS, at St. Joseph's, Grand River, Arbre Croche, Green Bay, and Little Shoot Cockalin.

RECAPITULATION.

Churches and stations,	30
Clergymen on the mission,	24
Colleges,	1
Academies for boys,	1
Convents,	2
Female academies,	1
Indian schools,	5

DIOCESS OF CINCINNATI.

The Diocess of Cincinnati was established in 1821, and embraces the state of Ohio. Its first Bishop was the Rt. Rev. Edward Fenwick, upon whose demise, the Rt. Rev. John B. Purcell was appointed to the See. He was consecrated by the most Rev. James Whitfield, in the Cathedral of Baltimore, on the 13th of October, 1833.

CHURCHES AND CLERGY.

OHIO.

Cincinnati—Cathedral of St. Peter,
Right Rev. John B. Purcell, D. D.
Very Rev. Edward T. Collins,
" J. M. Young,
" Edward Purcell.
Holy Trinity, (German,)—Very Rev. John M. Henni,
" Wm. Piesback.
Au Glaize and Blanchard's River Settlement—Rev. J. M. Horstman.
Canton, St. Johns—Rev. Ferdinand Kuhr.
Carroll Co. St. Fidelis. } Rev. Michael M'Aleer.
Chilicothe, St. Mary's—Rev. H. D. Yuncker.
Cleveland, no church—Rev. P. O'Dwyer.
Columbus, St. Remigius—Rev. H. D. Yuncker.
Dayton—church recently built—Rev. Emanuel Thienpont.

Delaware, *Piketown*, *Portsmouth*, } No churches—Rev. H. D. Yuncker.

Fulton, Stark co.—Rev. Basil Shorb.

Greenville, Dark co.—church building—Rev. F. Bartels.

Hamilton, Butler co.—St. Stephen's—attended from Cincinnati.

Lancaster, St. Mary's—Rev. Thomas Martin.

Louisville, St. Louis—Rev. Mathias Wartz.

Marietta, Church building, *Waterford*, do. *Beverly*, No church. } Rev. James M'Caffrey.

McKutchinsville, Crawford co.—Rev. F. X. Tschenhenss.

Norwalk, Huron co.—St. Alphonsus—Rev. Peter Czakert. There are several Catholic Stations around this place, chiefly Germans, attended by the Redemptionists.

Rehoboth, Perry co.—St. Louis Bertrand—Rev. J. H. Clarkson.

Somerset—Trinity church—Rev. N. D. Young.

St. Dominick's, Guernsey co. *St. Joseph's*, Monroe co. } Rev. James Quinlan.

Steubenville—St. Pius, *St. Paul's*, near New Lisbon, } Rev. James Conlan.

Sugar Creek—attended from Canton.

St. Martin's, near Fayetteville, Brown co.—Rev. Francis Masquelet.

Stallowstown, borders of Shelby and Mercer co's.—Rev. F. Bartels.

St. Joseph's, Perry co., near Somerset—Rev. N. D. Young. Rev. J. H. Clarkson, " George J. Wilson.

Here is the Convent of the Dominicans, with a neat church attached to it. This may be called the mother church of the diocess of Cincinnati, as it is the first that was established in this state. The Right Rev. Dr. Fenwick, with the Rev. N. D. Young, settled here in 1818, and were the first Catholic clergymen stationed in Ohio.

St. Barnabas, Morgan co. *St. Luke's*, Knox co. *St. Patrick's*, near Somerset, } attended from St. Joseph's.

Tiffin, Seneca co.—St. Louis—Rev. F. X. Tschenhenss.

Troy and *Piqua*, *Urbana* and *Springfield*, } Rev. Emanuel Thienpont.

Wappaghkonetta, Allen co.—Rev. J. W. Horstman.

Zanesville—St. John's—Rev. C. P. Montgomery.

ECCLESIASTICAL, RELIGIOUS, CLASSICAL, AND CHARITABLE INSTITUTIONS.

The Ecclesiastical Seminary of St. Francis Xavier, at Cincinnati, has for its object to educate young gentlemen for the service of the church. It contains at present fourteen students, under the direction of Rev. Joseph Stokes.

Convent of Dominicans, at St. Joseph's near Somerset, Perry co. The following gentlemen reside here: Rev. N. D. Young, Prior, Rev. J. H. Clarkson, Rev. George J. Wilson, Rev. A. F. Van de Weyer.

There is a college now in progress of building on the Convent grounds, which will soon be finished, and will afford young gentlemen as many facilities for acquiring a thorough English, Classical and Mathematical education, as are enjoyed in other literary institutions of the Union. The prospectus of this establishment will be published next year.

CINCINNATI ATHENÆUM.

A good education is universally considered the greatest blessing which a parent can confer upon his child. It prepares him to occupy, at a more mature age, a useful if not conspicuous station in society, and to hold in proper estimation those social duties he will be required to fulfil. We can say with confidence, that unceasing efforts have been and shall continue to be made, to secure to the pupils of the Athenæum this advantage.

The collegiate course embraces the Greek, Latin, English, German, French and Spanish languages. Special attention will be given to the various branches of Mathematics, Elocution, History, Writing, Geography, the use of the Globes, and in general to whatever is usually considered essential to a complete course of English studies. As the study of the Latin language will not interfere with the acquisition of these branches, we trust that every pupil will be permitted to obtain a knowledge of the ancient classics. The brilliant works of the ancient philosophers, historians, orators and poets, have preserved their lustre through all preceding ages; they diversify the labour of study, by their elegance of conception and purity of diction, and are universally admitted to be a correct standard of taste; while the methodical arrangement of thought and the judicious distribution of time, which a regular course produces enables the youthful mind to learn many things simultane-

ously, without confusion or embarrassment of its ideas. We hope, therefore, that these sources of elegant, polite and useful knowledge, will not be sealed to the pupils of the Athenæum, by an unenlightened preference for what is falsely termed the useful to the ornamental.

A new and splendid philosophical apparatus has been lately imported from Paris for the use of the college.

TERMS.

Tuition, board, washing and mending, per annum,	$150
Tuition in the languages and higher mathematics, without board, per quarter, - - - - -	10
For the minor branches, do. do. - - -	6
Stationary for boarders, per annum, - - -	6

Music and drawing form extra charges.

Vacation commences on the 1st day of July, and terminates on the 15th of August. No deduction will be made for this time.

For further particulars apply to

Rev. Edward Purcell, *Principal*, or
" J. M. Young, *Prefect of Studies.*

ST. MARY'S FEMALE SEMINARY,

SOMERSET, PERRY COUNTY, OHIO,

Conducted by the Nuns of St. Dominick.

This institution combines in its plan of education, together with the benefit of christian instruction, every advantage that can be derived from a punctual and conscientious care, bestowed on the pupils in every branch of science, suitable to their sex; and from the uninterrupted attention which is given to the neatness, correct manners, and moral principles of the young ladies.

The system of education embraces the English and French languages, Orthography, Reading, Writing, Arithmetic, Geography, Elements of Astronomy, the use of the Globes, Sacred and Profane History, Ancient and Modern Chronology, Composition, Rhetoric, Natural and Moral Philosophy, Music on the Piano Forte, Plain and Ornamental Needle-work, Tapestry, Lace and Bead-work, Embroidery, Filligree, Italian Wax-work, Chenille, Net and Shell-work, Painting on Velvet and Satin, Drawing and Painting in water-colours.

TERMS.

Boarding and tuition in the common branches, viz: Orthography, Reading, Writing, Arithmetic, Grammar, Geography, Plain Sewing, Marking and Needle-work, per annum, - - - - $80 00
Boarding, and tuition in all or any of the following branches, viz. Sacred and Profane History, Ancient and Modern Chronology, Elements of Astronomy, Composition, Rhetoric, Natural and Moral Philosophy, per annum, - - - 100 00
An extra charge for Music, Vocal and Instrumental, and use of Piano, per annum, - - - 24 00
Do. do. French, do. - - - 20 00
Do. do. Drawing, Painting, Chenille-work, and Embroidery, per annum, 20 00
Do. do. Oil Painting on Velvet, Filligree, and artificial work, do. - 20 00
Parents or guardians must furnish bed, bedding and cot; or, if found by the institution, will pay, per annum, $8, or $2 per quarter. They must also furnish wash bowls, &c.

St. Peter's Orphan Asylum and School, Cincinnati.

In this institution there are thirty female orphans, and from 150 to 200 day scholars, under the care of five Sisters of Charity.

Aloysian School.—This is a pay and free school, for the youths of both sexes, belonging to the German congregation of Holy Trinity Church, Cincinnati. It consists of from three to four hundred pupils, and is confided to two experienced teachers under the direction of the pastors of that church.

RECAPITULATION.

Churches, - - - - - -	24
Other stations, about - - - -	16
Clergymen on the Mission, - - - -	24
Clergymen otherwise employed, - - -	4
Ecclesiastical Seminaries, - - - -	1
Ecclesiastical Students, - - - -	14
Religious Communities, - - - -	2
Colleges, - - - - -	1
Female Academies, - - - - -	1
Charitable institutions, - - - -	2

DIOCESS OF VINCENNES.

The See of Vincennes was created in the year 1834, by his present Holiness Gregory XVI. and the Rt. Rev. Simon G. Brutè was appointed its first bishop. He was consecrated on the 28th of October, 1834.

The diocess of Vincennes includes the State of Indiana and the Eastern part of Illinois.

CHURCHES AND CLERGY.

INDIANA.

Vincennes, Cathedral of St. Francis Xavier—
Rt. Rev. Simon G. Brutè, D. D.
Rev. Celestin de la Hailandière,
" J. A. Vabret,
" Peter Berel.

Duchee River, Queret Prairie, Carlisle, Shaker's Prairie, and Laurenceville, are attended from Vincennes.

Davies county, Washington, St. Peter's, St. Mary's, } Rev. Simon Salumière, Rev. Maurice St. Palais.

Mount Pleasant, Paoli, &c. are monthly or occasionally visited.

Jasper—Rev. Joseph Kundek.

New Albany, *Assumption* at the Knobs, } Rev. Louis T. Neyron, who also visits occasionally Jefferson, Charleston, Corydon, &c.

St. Mary's, near Rome, Perry co.—Rev. Julian Benoit—who also attends Cassidy and Troy stations.

Evansville, *Newark*, } Rev. Anthony Deydier, who attends Mt. Vernon, New Harmony, Princeton, &c.

Madison—Rev. Michael Shaw, Rev. John Plunkett—who also visit Vernon, Lancaster, Salem, Vevay, &c.

New Alsace—St. John's, St. Paul's, Blue Creek's, Salt Creek's, } Rev. Joseph Ferneding, Rev. N. Schniederjans;

Laurenceburg, Napoleon, Harrison, Brookville, Richmond, Abington, &c. are attended by the same.

Shelby—Rev. Vincent Baquelin, who also visits Columbus, Indianapolis, Greenburg, &c.

Logansport—Rev. Claude Français, who attends also Lafayette, Independence, Williamsport, Delphi, Peru, Wabashtown, Nobleville, &c.

Fort Wayne—Rev. Lewis Muller, who visits Legros, Huntingdon, Goshen, &c.

South Bend and the Potowatomis of Yellow River—Rev. Benj. Petit, who attends St. Mary's of the Lake, Laporte, Elkhart, Indian station of Pokagon, Michigan city, &c.

Terrehaute and St. Mary's, at Thrall's settlement—Rev. Stanislaus Buteux, who also attends Montezuma, Clinton, Merom, &c.

ILLINOIS.

Chicago—Rev. James O'Meara, who visits occasionally Mt. Juliet, Grand Calumet, Smallfork, Illinois Canal, &c.

Paris Prairie, at Bodine's—Rev. Stanislaus Buteux, who attends Darwin, York, &c.

Shawneetown, Carnia, &c. visited by Rev. M. Ward, of Kentucky.

St. Francisville—Rev. John Corbe, who attends occasionally Albion and Coffee.

Mt. Carmel—Rev. M. O'Reilly.

Picquet, German settlement, and other stations—Rev. F. Czakert.

THEOLOGICAL SEMINARY

AT VINCENNES.

The Rev. gentlemen of this institution and the college attached to it, are members of the Society of Eudists. This is a congregation of clergymen established in 1643, at Caen, in France, by Rev. John Eudes, whose object was to form young men for the clerical state, and supply the church with zealous missionaries. Before the French revolution, the Eudists were about 100 in number, and had the charge of fifteen seminaries in France. Dispersed at that period of anarchy and persecution, they united again in 1826, under the direction of Abbé Blanchard, whom they elected their superior general. The seminary and college at Vincennes were founded in 1837, by the Rt. Rev. S. Brutè. There are six students in the seminary.

COLLEGES AND ACADEMIES.

COLLEGE OF VINCENNES.

This new institution was founded by the Right Rev. Dr. Brutè, and it is hoped will obtain a due share of the esteem that other Catholic colleges have uniformly enjoyed throughout the United States. Dr. Brutè was formerly

president of St. Mary's college, in Baltimore; afterwards the superior of the ecclesiastical seminary attached to the college of St. Mary's, near Emmitsburg, so long under the care of Dr. Dubois, now bishop of New York. When he was appointed to the newly erected see of Vincennes, it was expected that some institution would be established under his direction in that town, so favorably situated for education and the cultivation of literature and the sciences.—The first attempt to meet the desire of his special friends and of his fellow-citizens, is now making. As usual, it is under many untried difficulties; the bishop, however, is confident that success may at least sufficiently justify the undertaking, and knowing the abilities, intentions, and devotedness to duty, with which his friends begin their task, he recommends their enterprise with honest earnestness, and trusts to Providence and parents for its greater future developement.

The exercises of the college begin on the first Monday in September. Virtue as well as knowledge being the object of a sound education, the discipline of the college will be mild and parental, but all its rules properly maintained. Boarders will not be admitted more than fifteen years old, or less than ten, nor from other institutions without proper testimony.

As for the religious exercises of the house, the pupils will all be required to attend them, as it is necessary for the good order of the house; but there will be no interference with their liberty of conscience. The course of instruction will embrace successively, all the branches of classical education. Competent teachers are secured.

TERMS.

Boarding, tuition, mending and washing, *per annum*, - - - - - - - - -	$100 00
Bed and bedding, if furnished by the institution,	8 00
Stationary can be furnished by the institution at the current rates.	
Medical attendance, unless parents prefer to pay the expenses incurred by sickness, - - -	3 00
First six months to be paid in advance, the rest quarterly in advance.	
Day scholars per quarter in advance, - - -	5 00

No deduction will be made in consequence of a student leaving the college before the expiration of the quarter, except in case of sickness or expulsion.

All letters are to be addressed to the subscriber.

J. A. VABRET, *President.*

ACADEMY

Under the charge of four Sisters of Charity, from St. Joseph's,

AT VINCENNES.

The exercises of this institution commence on the first Monday of September.

The branches taught are as follows: Reading, Writing, Arithmetic, Geography, English Grammar, History, Natural History, Chemistry, Plain and Fancy Needle-work, Lace-work, Bead-work, &c., Drawing and Painting in Water Colours, Music on the Piano Forte, and Vocal Music.

TERMS.

Board and tuition in any or all the branches, $100 per annum. There is an extra charge for Music and use of Piano, $24 per annum, or $6 per quarter.

Day Scholars, $12 per annum, or $4 per quarter. There is an extra charge for Drawing and Painting, $16 per annum; or $4 per quarter.

FREE SCHOOLS.

Male Free School, at Vincennes, in which the average number of pupils is 70.

Female Free School, connected with the academy under the care of the Sisters of Charity.

RECAPITULATION.

Churches,	23
Churches building,	6
Stations occasionally visited,	28
Clergymen on the mission,	22
Clergymen otherwise employed,	2
Religious communities,	2
Theological Seminary,	1
College for young men,	1
Female Academy,	1
Free Schools,	2

DIOCESS OF DUBUQUE.

This diocess which comprises Iowa Territory, was created by his present Holiness on the 28th of July, 1837, and the Very Rev. Mathias Loras, Vic. Gen. of Mobile, was appointed its first bishop. He was consecrated at that place on the 10th of December of the same year, by the Rt. Rev. M. Portier, assisted by the Rt. Rev. A. Blanc.

The only church in this diocess is that of St. Raphael's at Dubuque. The Rt. Rev. Mathias Loras has just arrived from Europe with two priests, Rev. Joseph Cretin and Rev. John Anthony Pelamourgues, and four sub-deacons, prepared to enter upon the important mission confided to his care.

DIOCESS OF ST. LOUIS.

The Diocess of St. Louis embraces the st ate nd territory of Missouri, the state of Arkansas, and the Western moiety of the state of Illinois. It was established by Pope Leo XII. on the 14th of July, 1826, and the Rt. Rev. Joseph Rosati, Bishop of Tenagre, and Coadjutor of Right Rev. William Dubourg, was appointed to the See on the 27th of March, 1827. He was consecrated on the 25th of March, 1824.

CHURCHES AND CLERGY.

MISSOURI.

St. Louis, Cathedral of St. Louis—Right Rev. Joseph Rosati, D. D.
Rev. Joseph A. Lutz, *Secretary*,
" James Fontbonne,
" Francis B. Jamison,
" John P. Fischer,
" Timothy Conway,
" Jasper H. Ostlangenberg,
" Hilary Tucker,
" George Hamilton.

Sermon and Catechism every Sunday in English, French and German.

Chapel of St. Aloysius at the University of St. Louis, attended by the Rev. Fathers of the society of Jesus.—Sermon every Sunday in English and German.

Chapel of St. Vincent of Paul at the Hospital, attended by the Rev. gentlemen of the Cathedral.

Chapel of the Convent of the Sacred Heart—Sermon every Sunday in English by the Rev. gentlemen of the University.

Chapel of St. Francis Xavier, at the University Farm, three miles from St. Louis, attended by the Rev. John Schoenmakers, S. J.—Sermon in English.

A beautiful and large lot has been given by Mme. Soulard and her family for a church in Soulard's addition; it will be built in the course of the year 1839, under the appellation of Trinity Church.

Apple Creek, Perry county, St. Joseph's—Rev. Joseph Wiseman; Sermon every Sunday in English, and occasionally in German by the Rev. Joseph Fortman. The present church being too small for the congregation, a more spacious stone building has been erected, but is not not yet completed.

Barrens, Perry Co. St. Mary's—Very Rev. John Timon C. M. assisted by the Rev. John Rosti C. M. John B. Escoffier C. M. and other clergymen of the Seminary—Sermon every Sunday in English. The magnificent church, having besides the great altar, six others in as many side-chapels, was consecrated on the 29th October, 1837.

The Rev. gentlemen of the Seminary visit also the following congregations: 1. *Bois Brulé Bottom*, Perry Co. Conception of the B. V. Mary. 2. *Brazeau Settlement*, Cape Girardeau Co.

Cape Girardeau, Cape Girardeau Co. St. Vincent of Paul; Rev. John Brands, C. M. and Rev. J. Alabau, C. M. Church is at present kept in a temporary building, but a stone edifice 70 by 36 feet is now erecting. The walls are finished—Sermon in English. The Rev. John Brands visits also the congregations of *New Commerce*, *Jacksonville*, etc.

Carondelet, St. Louis Co. Our Lady of Mount Carmel—Rev. Edmund Saulnier—Sermon in French, and occasionally in English. The new stone church was completed last year.

Dardenne, St. Charles Co. St. Peter's. Rev. Christian Walter S. J.—Sermon in English and German. The same Rev. gentleman visits *Manchester*, *Merimac*, &c.

Florissant, St. Louis Co. 1. St. Ferdinand's, Rev. Victor Paillasson S. J.—Sermon in Englisn and French. 2. Chapel of St. Stanislaus at the Novitiate of the Society of Jesus two miles from Florissant. Rev. Judocus Van Assche, S. J.—Sermon in English.

Frederick Town, Madison County, St. Michael's—Rev. Francis Cellini.—Sermon in French and English.

Gravois Settlement, St. Louis Co. St. Peter's. Visited once a month by the Rev. Gerard Aelen S. J.—Sermon in English.

New Madrid, New Madrid Co. St. John Baptist—Rev. Ambrose Heim. Sermon in French, English and German. The same Rev. gentleman attends the Portage, 20 miles from town, where a church is building.

Old Mines, Washington Co. St. Joachim—Rev. Peter Doutreluingue, C. M. and Rev. Hector Figari, C. M. Sermon in French and English. The same clergymen attend 1. *Richmond*, Washington Co. Church of St. Stephen, once a month. 2. *Valle's Mines* occasionally.

Portage des Sioux, St. Charles co. St. Francis of Assisium. Sermon in French and occasionally in English.

Potosi, Washington Co. St. James, Rev. Louis Tucker. Sermon in English; the same clergyman attends *Obuchon's Settlement* and *Timmer's Settlement*.

Petit Canada, St. Francis Co. St. Ann's. Sermon in French once a month.

Salt River, Rall's Co. St. Paul's—Rev. Peter Lefevere. Sermon in English. The same Rev. gentleman visits, 1. *Cincinnati*, Rall's Co. St. Marc. 2. *Louisville*, Lincoln Co. St. Simeon. 3. *Pinno Creek*, Pike Co. 4. *Indian Creek*, Monroe Co. St. Stephen. 5. *Wyaconda River*, Lewis and Clark Co. 6. *Cedar Creek*. 7. *North Santa Fe*, Clarke's Co. 8. *Marion City*. 9. *Half Indian Tract*.

St. Genevieve, St. Genevieve Co. St. Genevieve, Rev. Francis X. Dahmen, C. M., Rev. Hippolytus Gandolfo, C. M. Sermon in French, and occasionally in English and German. The new stone church was consecrated on the 12th of November, 1837.

St. Charles, St. Charles Co. St. Charles—Rev. John Bapt. Smedts, S. J. and another father of the same society. Sermon in English, French and German.

Westphalia, Gasconade Co. St. Joseph's—Rev. Ferdinand Helias S. J. and Rev. James G. Buschotts S. J. The following places are regularly visited by the above mentioned clergymen. 1. *Village Francais* or Cote sans dessin. 2. *Jefferson City*. 3. *Bailey's Creek*. 4. *Hancock Prairie*. 5. *Portland*. 6. *Fulton*. 7. *New Boston*, Montgomery County. 8. *Rocheport*, Boone Co. 9. *Fayette*, Franklin Co. 10. *Mount Pleasant*. 11. *Lay Creek*. 12. *Bourbeuse*. 13. *Columbia*.

Washington. Franklin County, St. Francis Borgia—Rev. Henry Meinkmann—Sermon in German. The same clergyman visits *Marthasville*.

ILLINOIS.

Galena, Joe Davis county, St. Michael's—Rev. S. Mazzuchelli.

Quincy, Adams co. Ascension church not yet built—Rev. Augustus Brickwedde. Sermon in German and occasionally in English.

Crooked-Creek, Hancock co. St. Simon Ap.—Rev. John Irenæus St. Cyr, resident pastor. Sermon in English.

Commerce, at the Rapids, Hancock co. Saviour's congregation, church not yet built, visited occasionally by the Rev. John I. St. Cyr. Sermon in English.

St. Augustin, Fulton co. St. Augustin congregation, church not yet built, visited by the Rev. John I. St. Cyr. Sermon in English.

Peoria, Peoria co. Christ's congregation, church not yet built,
Marseilles, ———, St. Lazarus' congregation, church not yet built,
} Visited by the Rev. J. St. Cyr.

Peru, Lasalle co. Holy Cross, church to be built—Rev. J. Blasius Raho, C. M. and Rev. Aloysius Parodi, C. M. resident clergymen.

Ottawa, La Salle co. Holy Trinity, church to be built—visited by the Rev. J. Blasius Raho.

Springfield, Sangamon co. St. John Ev. church to be built, visited by the Rev. Timothy Conway, from St. Louis.

Beardstown, in the vicinity of, Morgan co., Annunciation, church to be built, visited by the Rev. Blasius Raho.

Jacksonville, Morgan co.

Shelbyville, Shelby co.

Alton, St. Matthew's, church to be built, visited once a month, from Portage. Sermon in English.

Cahokias, St. Clair co. Holy Family—Rev. Regis Loisel, resident pastor. Sermon in French.

Village Francais, St. Clair co. St. Philip Ap., church actually building, visited by the Rev. Regis Loisel. Sermon in French.

La Cantine, St. Clair co. visited by the Rev. Regis Loisel. Sermon in French.

Belleville, St. Clair co. St. Barnabas Ap. church to be built. Sermon in English, visited by the Rev. Regis Loisel.

Teulonia, St. Clair co. St. Andrew—Rev. Charles Meyer. Sermon in German. The same clergymen attends several other settlements of German Catholics scattered in the neighbouring counties.

English Settlement, Monroe co. St. Augustin. The stone church has been lately finished—Rev. John Kenny, resident pastor. Sermon in English.

Johnson Settlement, St. Clair co. St. Thomas Ap. This church was dedicated to divine worship on the 26th of Nov'r. 1837. Sermon in English—visited once a month by the Rev. John Kenny, and also once a month by the Rev. Charles Meyer. Sermon in German.

James' Mills, Monroe co. SS. Philip and James, Ap. church to be built—visited once a month by the Rev. Vitalis Van Cloostere. Sermon in English.

O'Hara's Settlement, Randolph co. St. Patrick's—visited by the Rev. V. Van Cloostere. Sermon in English.

Prairie du Rocher, Randolph co. St. Joseph's—Rev. Vitalis Van Cloostere, resident pastor. Sermon in French.

Silver Creek, SS. Simon and Jude, church to be built—visited by the Rev. John Kenny. Sermon in English.

Shoal Creek, St. Bonifacius, church to be built—visited by the Rev. Gaspar Ostlangenberg. Sermon in German and English.

Kaskaskias, Randolph co. Conception of the B. V. Mary, the old church being unfit any longer for service, a new brick building is about to be erected in its place. The corner stone was solemnly laid on the 29th of July 1838. Rev. Benedict Roux residing pastor. Sermon in English and French. *Chapel* of the Visitation of the B. V. Mary at the convent.—Rev. Benedict Roux.

ARKANSAS.

Pine Bluffs, Jefferson co. St. Irenæus—Rev. Peter Donnely, residing pastor; he visits also St. Mary's, Post of Arkansas, Little Rock and other places.

INDIAN MISSIONS.

Kickapoo Village, Indian territory, St. Francis Xavier—Rev. Christian Hoeken, S. J., and R. Anthony Eisvogels, S. J., with a lay brother, resident pastors; they visit also the Catholics at Independence, Liberty, Westport, Fort Leavenworth and other places towards the North of the Missouri. The Rev. Christian Hoeken visits the Kaskaskia and Potowatomy Indians, who live near the Osage River. He speaks their language, and is compiling a grammar and a dictionary of the principal dialects. There is a SCHOOL under the direction of the above mentioned clergymen, for the Indians.

Potowatomy mission, near Council Bluffs, St. Joseph's—Rev. Felix Verreydt and Rev. Peter Desmedt, S. J. with a lay-brother. This mission was begun about the end of the month of May, 1838.

ECCLESIASTICAL INSTITUTIONS.

ST. MARY'S THEOLOGICAL SEMINARY,

AT THE BARRENS, PERRY CO. MO.

This institution was commenced in 1818, by the zealous exertions of the Rt. Rev. William L. Dubourg, at that time bishop of New Orleans, who placed it under the direction of the Lazarists or priests of the mission. Since its establishment, it has furnished a considerable number of clergymen for the holy ministry in different diocesses of the U. States. The present number of students is 22, eight of whom attend the class of divinity, five that of philosophy, and nine are engaged in their preparatory studies. The following are the Rev. gentlemen attached to the seminary:

Very Rev. John Timon, C. M. *Superiour.*
Rev. Joseph Paquin, C. M. *Assistant.*
Rev. John B. Tornatore, C. M. *Prof. of Divinity and S. Scripture.*
Rev. Joseph Mignard, C. M. *Professor of Philosophy.*
Rev. B. Rolando, C. M. *Prof. of Sacred Liturgy and Ceremonies.*
Rev. Donatian Olivier, aged 94.

Novitiate of the Congregation of the Mission,

AT THE BARRENS.

The Congregation of the Mission was established by St. Vincent of Paul, at Paris, in 1626. The object of this illustrious benefactor of mankind in founding this society, was to afford instruction to the country people, to form young men for the holy ministry, to assist and redeem those who were held in slavery on the Barbarian coast, and to furnish missionaries for the conversion of infidels. It was confirmed by Urban VIII. in 1632. The community having removed from their first location to the priory of St. Lazarus, the priests of the mission were from this circumstance commonly called Lazarists. Before the year

1792, when all religious institutions in France were destroyed, as far as human impiety could contribute to their abolition, the Lazarists had the charge of forty-nine seminaries in that kingdom, and had established houses of ecclesiastical education or missionary stations in various parts of the world. At present they have several seminaries and colleges in Europe, and render immense services to religion by their numerous missions in Asia Minor and the East Indies. They have two seminaries in the United States. Their principal house is at Paris.

The priests of the mission commenced their labours on this side of the Atlantic, in the year 1818, when they were charged by the Rt. Rev. William L. Dubourg, with the direction of his diocesan seminary and college, in Perry co. Missouri, and were placed at various points for the exercise of the holy ministry. The community in Missouri, numbers at present upwards of sixteen priests, who devote themselves to the performance of the same duties, five novices under the direction of Rev. Bartholomew Rolando, four students and seven lay brothers. Besides the gentlemen above named, there are at the Barrens,

Rev. John Odin, C. M. *Procurator of the Community.*
" John Rosti, C. M.
" Joachim Alabau, C. M.
" John B. Escoffier, C. M.

Novitiate of the Society of Jesus, at Florissant, St. Louis county, Missouri.

The Fathers of the Society of Jesus began their labours in Missouri, in the year 1823, at the solicitation of the Rt. Rev. Wm. L. Dubourg, who provided an establishment for the commencement of the mission, at Florissant, sixteen miles from St. Louis. Shortly after, they opened a college in this place for the education of Indian youths, bishop Dubourg having obtained the partial co-operation of government in this important and benevolent undertaking. They also established a Novitiate at Florissant, and formed a separate province of their society. Subsequently, in 1829, they took charge of the college at St. Louis, and at a still later period, they opened similar institutions in Kentucky and Louisiana.

The present number of novices at Florissant is sixteen. The clergymen who reside there are Rev. Joseph Van Assche, S. J. Master of Novices, and Rev. John L. Gleizal, S. J.

COLLEGES.

ST. MARY'S COLLEGE,

BARRENS, PERRY COUNTY, MISSOURI.

Conducted by the Priests of the Mission. V. Rev. J. Timon, Prest.

The neighborhood in which this college is situated ranks among the most healthy in the west. A high, rolling country, salubrious air, and ample space for exercise, will, through the paternal vigilance of the tutors, ensure and fortify the health of the youthful student.

The course of instruction embraces Reading, Writing, Arithmetic, Geography, use of the Globes, Book-keeping, History, Poetry, Algebra, Geometry, Theoretical and Practical Surveying, Astronomy, Moral and Natural Philosophy, Chemistry; the French, Spanish, German, Italian, Latin and Greek languages. The Faculty being empowered to confer degrees, exact the same conditions from the candidate for academic honors as are exacted in other Colleges or Universities; but they freely admit young gentlemen, who, seeking but a commercial education, do not wish to study the Latin and Greek languages, and who do not graduate. The professor for each of the modern languages, named above, will be one for whom that language is his mother tongue, and who speaks it in its utmost purity.

The terms, including boarding, tuition, washing, mending, doctor's fees, and use of library, are $150 per annum, payable half yearly in advance. Should parents wish their children to be furnished by the college with clothing, bed, and bedding, &c., they will please to deposite in the hands of the treasurer, a sum sufficient to meet the probable expense. Half-yearly communications on the health and progress of the pupils will be addressed to parents or guardians. The scholastic year begins on the 2d of November, and ends on the 26th of September. The present number of students in the college is ninety-seven; eigthty-eight boarders, nine externs.

ST. LOUIS UNIVERSITY.

MISSOURI.

This literary establishment was incorporated by an act of the Legislature of the state, on the 28th of December,

1832, under the name and style of the "St. Louis University," and empowered to distinguish merit by literary honours and rewards, and generally, to have and enjoy all the powers, rights and privileges usually exercised by literary institutions of the same rank.

PLAN OF INSTRUCTION.

The course of instruction embraces both a mercantile and classical education, but so conducted, that the student may apply himself to either or both of these, according to his destination or the desire of his parents.

The Mercantile Department embraces Reading, Writing, the English and French Languages, Poetry, Rhetoric, History, Geography, Mythology, Book-keeping, Arithmetic, Algebra, Geometry, the use of the Globes, Trigonometry, Mensuration and Surveying.

The Classical Department, besides the above specified subjects, comprises the Latin and Greek languages, Logic, Metaphysics, Moral and Natural Philosophy, and the higher branches of the Mathematics.

The Spanish, if required, is taught to the students of both departments, without any additional charge.

The English is the ordinary language of communication in all the classes, the French and Spanish excepted; but the students speak French and English indiscriminately, during the hours of recreation.

TERMS.

The terms, including all the branches above specified, as also washing, mending, doctor's fees and stationary, payable half yearly in advance, are $150 per annum, and $10 entrance. Music, drawing, and extraordinary attendance during sickness, form extra charges. Medicines and school-books are furnished at store prices.

Should the parents wish to have the washing and mending done at home, a deduction will be made of $15 per annum; and should they wish to employ a physician different from the one in attendance, or run the risk of paying a full bill, a deduction of $4 per annum will be made; and $6 will be deducted if the stationary be furnished by the parents.

Half-boarders are received at the rate of $75 per annum, and $5 entrance. They breakfast, dine and study at the University.

No deduction is made for absence, except in case of sickness or dismission.

The following are the Rev. gentlemen in the Institution:

Rev. Peter J. Verhœgen, S. J. *Superior of the mission of the Society of Jesus in Missouri, and President of the Faculty of Arts and Board of Trustees.*

Rev. John A. Elet, S. J. *Rector of the University, and Vice President of the Faculty.*

Rev. James Van de Velde, S. J. *Vice-Rector and Chancellor.*

Rev. Theodore De Theux, S. J. *Prof. of Dogm. and Mor. Theol. and Treasurer of the Board.*

Rev. George A. Carrell, S. J. *Prof. of Rhetoric and Belles-Lettres, and Secretary of the Faculty.*

Rev. Joseph Van Sweevelt, S. J. *Prof. of Mathem. and Nat. Philosophy.*

Rev. Aloysius M. Pin, S. J. *Prof. of Metaphysics and Chemistry.*

Rev. John B. Emig, S. J. *Prof. of Ancient Languages.*

Rev. Gerard Aelen, S. J. *Prof. of Modern Languages.*

Rev. Bartholomew Krynen, S. J. *Prof. of Languages and Librarian.*

Rev. Peter Verheyden, S. J. *Prof. of Architecture and Drawing.*

Rev. Theodore De Leeuw, S. J. *Chaplain.*

There are moreover seven scholastics, who are employed as assistant tutors, while they pursue the study of divinity, and eight lay-brothers for the various domestic departments. At the late commencement, the number of boarders was 136, of externs, 24.

SCHOOLS.

St. Louis Catholic Day School, containing 80 scholars, under the care of Messrs. McDonald and Bartelet. These gentlemen follow under the direction of the Rt. Rev. bishop, a rule similar to that of religious communities devoted to the instruction of youth. They are willing to associate with themselves any young men of good conduct, who have a vocation to join them in their pious undertaking. They hope to obtain from one of the communities of France some good and experienced brothers, and it is their intention to adopt their Institute, and propagate it amongst us with the blessings of a solid and virtuous education. The Rt. Rev. Prelates and Rev. Pastors of the different diocesses in the Union, are earnestly solicited to encourage this institution, by fostering the vocation of

such young men as might be called to that state of life, and directing them to St. Louis.

Catholic Day School, at St. Charles, Mo. Michael Hoey, S. J. Teacher. Number of pupils 50.

Catholic Day School, at Florissant, Mo. Cornelius O'Leary, S. J. Teacher. Number of pupils 40.

Catholic Day School, at Old Mines, Washington county, Mo. under the supervision of Rev. Peter Doutreluingue. Number of scholars 30.

Catholic Day School, at Westphalia Settlement, Mo. under the direction of Rev. F. Helias. Number of scholars 40.

Catholic Day School; at Lasalle, Ill. under the supervision of the Rev. Blasius Raho. Number of scholars 40.

Catholic Day School, at Cahokias, Ill. under the supervision of the Rev. Regis Loisel. Mr. O'Flinn, teacher.—Number of scholars 30.

CONVENTS AND ACADEMIES

FOR YOUNG LADIES.

LADIES OF THE SACRED HEART.

The religious congregation that bears this name, was established about the commencement of the present century, and is governed by a rule formed upon that of the Society of Jesus. The members of this community devote themselves particularly to the polite education of young ladies. They have numerous establishments in Europe, and five in the United States. The mother house is at Paris, where the Superior General resides. Besides their boarding academies, they have also houses for the gratuitous instruction of the poor.

In the year 1818 five members of this order emigrated to this country at the request of the Right Rev. William L. Dubourg, bishop of New Orleans, and established themselves at Florissant about 15 miles from St. Louis. In 1822, through the generosity of Mrs. Smith, a wealthy lady of Louisiana, they opened another house of education at Grand Coteau, Opelousas. A few years after a third institution was commenced at St. Michael's, Acadia county, Louisiana, where a spacious and beautiful building was erected by the liberality of the Catholic clergy of

that state, and a large number of the inhabitants. For this foundation the ladies of the Sacred Heart are indebted principally to the influence and indefatigable exertions of Rev. C. Dela Croix, pastor of St. Michael's. The monastery in St. Louis was founded in 1827, by John Mullanphy, who gave to the ladies a large brick building, with 25 acres of ground, within the limits of the city. The object of this donation was the education of a certain number of poor orphan girls, who are maintained by the institution. To every one of these ten dollars are granted on their entering the house, and five dollars every year. Besides the orphan asylum, the ladies of the Sacred Heart have here a flourishing academy for the instruction of female youth. They have another establishment in the town of St. Charles, Mo. The novitiate of the congregation is at St. Louis. The number of sisters in the five institutions of the Sacred Heart is 88, most of whom are natives of this country, and have joined that society to perpetuate the blessings of a virtuous and accomplished education.

Convent and Academy of the Ladies of the Sacred Heart, St. Louis, Missouri.

Madam Caroline Thieffry, *Superiour.*

The following branches of useful and ornamental education are taught in the Academy: English and French Reading, Writing, Grammar, Arithmetic, Sacred and Profane History, Geography, use of the Globes, Projection of Maps, Mythology, Poetry, Rhetoric, Natural Philosophy, and Domestic Economy; Sewing, Marking, Lace, Muslin, Tapestry, and Bead-work; Painting on Velvet and Satin, Drawing in water colors and crayons; Shell and Chenille work, Artificial Flower making, Filligree, Hair-work and Chrystalized Parlor Ornaments; Music, vocal and instrumental.

TERMS.

Boarding, $120 per annum, payable in advance. No separate charge is made for tuition. Washing and mending, $12 per annum. Music, vocal and instrumental, $30 per annum. Articles necessary for the acquirement of other elegant accomplishments, are procured at the request and expense of the parents.

Quills, ink, paper and books, for the lower class, $6.
do. do. do. for the higher, $10 per ann.

No deduction is made to the pupils for any absence unless occasioned by sickness.

The number of religious in this institution is 20; number of young ladies, boarders, 60; day scholars, 110. Orphans educated and supported in the establishment, 30.

Convent and Female Academy, of the Ladies of the Sacred Heart.

AT ST. FERDINAND,

Commonly called Florissant, about fifteen miles from St. Louis. Price of boarding and tuition, $80 per year. Madam Philippine Duchesne, *Superiour*. Number of religious, 5; of young ladies, boarders, 26; of externs, 30; of orphans, 1.

Convent and Female Academy, at St. Charles, Mo.

Conducted by the ladies of the same religious order. Madam Lucille Mathevon, *Superiour*. Number of religious, 8; of young ladies, boarders, 30; of externs, 36.

CONVENT AND FEMALE ACADEMY

OF THE SISTERS OF LORETTO,

AT BETHLEHEM, PERRY COUNTY, MO.

Near St. Mary's Seminary.

Mother Mary Agnes Heart, *Superiour*.

The course of instruction in this institution, embraces Reading, Writing, Grammar, Arithmetic, Geography, History, Painting, French, Needle-work, Embroidery, Music, &c. A great maternal care will be taken of the health and morals of the pupils. Young ladies of any religious profession will be received without the least preference. Though the teachers profess the Catholic religion, yet no one shall be in the least troubled with regard to her peculiar religious opinions, nor will any undue influence be used over her belief.

The rates of tuition will be $10 per annum for the common branches of an English education, including plain sewing; five dollars a year more will be required if painting and embroidery be taught; five dollars per annum

extra for French, and ten dollars per annum extra, if the piano be taught.

Should any of the young ladies wish to board, they can be boarded at the house at $1 per week, but none will be received for less than three months. The washing and mending will, if required, be done for $10 per annum. The payment is required to be made half in advance. Parents will please to send beds and bedding with their children.

The number of pupils in the academy is fifty; forty of whom are boarders; there are also four orphans in the house, and twenty sisters in the convent.

Convent and Female Academy of the Sisters of Loretto,

AT ST. GENEVIEVE, MO.

Sister Catharine Vallé, *Superiour.*

The number of Sisters in this institution is 9, of boarding pupils 20, of day scholars 65.

Convent and Female Academy of the Sisters of Loretto,

AT NEW MADRID, MO.

This institution, which had suspended its operations for some time, has recommenced them.

Convent of the Visitation,

AT KASKASKIA, ILLINOIS.

The number of Sisters in this Institution is fourteen. The Sisters have a flourishing academy under their charge, the plan and terms of which are shown in the following prospectus.

YOUNG LADIES' ACADEMY OF THE VISITATION,

AT KASKASKIA, ILLINOIS.

M. Ellen Flannigan, *Superiour.*

The situation of this academy is near the village of Kaskaskia, commanding on one side a full view of the beautiful river of the same name, as it winds its course beneath a ridge of lofty hills, and on the other overlooking a considerable portion of the village.

PLAN OF INSTRUCTION.

The course of instruction, commencing with the elements of an English Education, embraces—Orthography, Reading, Writing, Arithmetic, English and French Grammar and Composition, Geography, Sacred and Profane History, Ancient and Modern Chronology, Mythology, Poetical Composition, Rhetoric, Philosophy, Chemistry, Astronomy, use of the Maps and Globes. Also—Music, Vocal and Instrumental, on the Harp, Piano and Guitar; Painting in Water Colors and on Velvet; Plain and Ornamental Needle-work, Tapestry, Lace and Bead-work, &c.

TERMS.

Board and tuition, - - - -	$125 00	per annum.
Tuition alone for day scholars, - -	24 00	"
Paper, quills and ink, - - -	4 00	"

EXTRA CHARGES.

French Language, quarterly, -	$5 00	per annum.
Drawing and Painting on Velvet, -	5 00	"
Harp and its use, - - - - -	16 00	"
Piano, - - - - - - - - -	12 00	"
Guitar, - - - - - - - - -	6 00	"
Medical attendance, - - - -	75	"
Mending of clothes, if done at the institution,	1 00	"
Bed and bedding, unless furnished by the parents,	1 75	"

N. B. Boarders are requested to pay semi-annually, and day-scholars quarterly in advance.

When in sickness extraordinary expenses are incurred, a bill of the same will be presented.

There are at present 70 pupils in the acacemy, 50 of whom are boarders. There are also 12 orphans in the house.

Convent and Female Academy of the Sisters of the Order of St. Joseph,

AT CAHOKIAS, ILLINOIS.

Sister Febronia Fontbonne, *Superiour.*

The number of Sisters is 4, of boarders 5, of day-scholars 27.

Convent and Female Academy and Deaf and Dumb Asylum of the Sisters of St. Joseph,

AT CARONDOLET, MO.

Sister Delphina Fontbonne, *Superiour.*

There are 6 Sisters in this institution, and 45 pupils; 8 boarders, 36 day-scholars, and 1 deaf and dumb.

CHARITABLE INSTITUTIONS.

ORPHAN ASYLUM AND DAY SCHOOL FOR BOYS,

AT ST. LOUIS—UNDER THE CHARGE OF FIVE SISTERS OF CHARITY.

Sister Mary Angela Hughes, *Superiour.*

The number of male orphans in the house is 57, of day-scholars between 40 and 50.

HOSPITAL AT ST. LOUIS,

Under the care of ten Sisters.

Sister Francis Xavier Love, *Superiour.*

The number of patients in this establishment, is generally from 60 to 100 The number of patients during the year 1837, was 562, 77 of whom died.

ORPHAN ASYLUM AT ST. LOUIS,

UNDER THE LADIES OF THE SACRED HEART.

Madam Harriet de Kersaint, *Directress.*

The number of female orphans in the house, is thirty.

ORPHAN ASYLUMS at Bethlehem, Mo. and Kaskaskia, Il. See above.

CATHOLIC MALE BENEVOLENT ASSOCIATION,

ST. LOUIS, MO.

The object of this society is to aid the funds of the Male Orphan Asylum. The members contribute twenty-five cents a month, and one dollar upon entering the association. The regular meetings are held on the first Sunday of each month, in the school rooms of the asylum. The following are the present officers of the society:—

Dr. M. Green, *President,*
M. Tesson, *Vice President,*
J. McEvoy, *Treasurer,*
Mr. Garvey, *Secretary.*

LADIES' CATHOLIC ASSOCIATION,

FOR CHARITABLE PURPOSES,

ST. LOUIS, MO.

The members contribute 25 cents a month, and hold their regular meetings on the last Sunday of each month, in the school rooms of the orphan asylum. The following ladies are officers of the society:—

Mrs. Ann Biddle, *President*,
Mrs. W. Patterson, *Vice President*,
Mrs. Sophia Robinson, *Treasurer*,
Mrs. Lucy Tesson, *Secretary*.

RECAPITULATION.

Churches,	35
Chapels,	5
Other stations, about	60
Clergymen on the mission,	42
Clergymen in various institutions,	24
Ecclesiastical seminaries,	2
Clerical students,	38
Colleges for young men,	2
Female convents,	9
Academies for young ladies,	9
Schools,	7
Charitable institutions,	8

DIOCESS OF BARDSTOWN.

The Diocess of Bardstown, which embraces the state of Kentucky, was established by Pius VII., in 1808. The present Bishop of the Diocess, the Rt. Rev. Benedict J. Flaget, was consecrated on the 4th of November, 1810. The Rt. Rev. John B. David, who was associated with him, having resigned the coadjutorship, was succeeded by the Rt. Rev. Guy J. Chabrat, who was consecrated on the 20th of July, 1834.

CHURCHES AND CLERGY.

KENTUCKY.

Bardstown, Nelson co.—Cathedral of St. Joseph,
Right Rev. Benedict J. Flaget, D. D.
Right Rev. Guy J. Chabrat, D. D. Bishop of Bolina, *Coadjutor.*
Right Rev. John B. David, D. D., Bishop of Mauricastro.
Very Rev. Stephen T. Badin, *Vicar General.**
Rev. H. Deluynes, *Assistant.*

The Rev. gentlemen of St. Joseph's college, assist at the cathedral.

St. Thomas' church, Nelson co. Rev. Athanasius A. Aud, who attends five stations in the same county.

* The Rev. S. T. Badin, a native of France, was the first priest ordained in the United States. He was promoted to the holy order of priesthood by the venerable archbishop Carroll, on the 25th of May, 1793, in St. Peter's church at Baltimore. As the distant congregations of Kentucky had been destitute of a regular pastor since the departure of Rev. C. Whelan, O. S. F. in 1790, the newly ordained clergyman was sent to that district in September, 1793. He travelled on foot to Fort Pitt (Pittsburg,) through a thinly settled country, and from Limestone (now Maysville) to Lexington, where he officiated on the first Sunday of Advent, after a tedious and perilous journey of nearly three months, through an immense wilderness every where beset with hostile savages. There being no church or chapel for divine worship, he was obliged, at the different points which he visited, to offer the holy mysteries in miserable cabins. For upwards of three years he was the only missionary in Kentucky, continually occupied in visiting the sick and performing other duties of the ministry. As late as the years 1803 and 1804, only two priests had come to share his labours in the West, the Rev. and venerable Donatian Olivier, now 94 years of age, and the late pious, learned and laborious pastor of Detroit, Rev. G. Richard, formerly a representative of Michigan, in Congress. If we consider the rapid progress of Catholicity since that period, and reflect that 200 priests are now scattered over the same tract of country which thirty-four years ago was served by only three; if we look at the great number of churches, seminaries, colleges, convents, academies and other institutions that have sprung into existence, and the holy sacrifice offered in more than five hundred places, who will not acknowledge that the finger of God is here?

In 1830, Mr. Badin, at the age of 62, having been frequently solicited by the Indians, began a mission among the Pottowatomies. He was engaged in these arduous duties for several years, but succeeded in baptizing only about 200 of the tribe. The late Rev. L. De Seilles, who followed him, instructed and baptized about 800 in the space of four years. We cannot but regret that these Indians, who were so fervent in the practice of the Christian duties, and an example for many among their more civilized brethren, have lately, by a most iniquitous proceeding, been forced from their possessions, against their will, when their customs were nearly similar to those of the whites, and they consented to be governed by the same laws that tolerate other tribes in the Union.

Fairfield, Nelson co. St. Michael's—Rev. James Elliott.
St. Benedict's, Spencer co. } Rev. J. Elliott, who attends
Taylorsville, Spencer co. } also two stations.
Bullitt county, St. John's—Rev. Joseph Haseltine, who attends three stations.
Louisville, St. Louis'—Rev. Ignatius A. Reynolds, *Pastor.*
Rev. George W. Hayden, } *Assistants.*
" John W. McGill, }
German church—Rev. Joseph Stahlschmidt.
Louisville Asylum, } Rev. Joseph Rogers.
St. Vincent's Infirmary, }
Hardin county, St. Clare's, } Rev. Francis Chambige,
St. Patrick's, } who attends, moreover,
St. John Bapt. } three stations.
Grayson county, St. Paul's, } Rev. A. Degauquier,
St. Benedict's, } who visits also six
St. Augustine's, } stations.
Breckenridge co. St. Anthony's, }
Meade co. St. Theresa's—Rev. Charles Coomes, who attends four stations in the same county.
Hardinsburg, Breckenridge co. St. Romuald, } Rev. C.
Davis co. St. Lawrence, and thirteen stations, } Wathen.
Union co. Sacred Heart, } Rev. Elisha J. Durbin,
St. Ambrose's, } Rev. Stephen Ward,
Graves co. St. Jerome's, }
who attend also four widely distant stations.
Marion co. Holy Cross—Rev. Robert Byrne, who also attends St. Vincent's, in Nelson co. and five stations. Holy Cross may be called the mother church of this diocess. Seven priests, five of whom were Trappists, had been buried in its cemetery, before the arrival of Bishop Flaget in Kentucky.
St. Charles', }
Raywick congregation, } Rev. Lewis Petit, S. J.
and three stations, }
St. Augustine's, at Lebanon—Rev. Robt. Abell, who visits three stations.
Holy Mary—Rev. David Deparcq.
Adair co. St. Bernard's, } Rev. D. Deparcq,
Mercer co. St. Patrick's, in Danville, }
who attends also five stations.
Washington co. St. Rose's—Rev. Joseph Jarboe, O. S. D., who, with the Rev. gentlemen of the convent, attends five stations.
Fayette co. Lexington, St. Peter's—Rev. Edw'd. McMahon, who attends also six distant stations.

Scott co. St. Pius', } Rev. John A.
Franklin co. St. Patrick's, in Frankfort, } Drew,
who visits also five stations.
Covington, St. Mary's—Rev. Stephen H. Montgomery.

ECCLESIASTICAL SEMINARIES.

ST. THOMAS' DIOCESAN SEMINARY,

IN NELSON COUNTY,

Under the direction of the Rev. Walter S. Coomes.

The other gentlemen of the institution are Rev. N. Percher, *Professor*—Rev. John Quinn, Rev. Chas. Blank.

DOMINICAN CONVENT,

IN WASHINGTON CO. NEAR SPRINGFIELD.

The Dominican order takes its name from its founder, St. Dominic, a native of Calahorra, in Spain. Having gone to France with the bishop of Osma, for the purpose of opposing the progress of Albigensen heresy, he succeeded, by his fervent exhortations, sincere charity, and persevering zeal, in converting to the Catholic faith a great number of the heterodox party. It was there he laid the foundation of his religious order, which was approved in 1215, by Innocent III. and confirmed the following year by Honorious III. under the rule of St. Augustine, which St. Dominic modified by particular practices of austerity. His object was to furnish the church with a body of men, who by uniting the exercises of retirement and contemplation with the study of the ecclesiastical sciences, would promote their own sanctification, and be qualified, particularly by the function of preaching, to labor successfully for the salvation of others. The Dominicans, soon after their institution, spread rapidly over various parts of the world. At one time the order was distributed into forty-five provinces, several of which were in Asia and America, besides twelve reformed congregations that adhered more strictly to the original spirit and constitutions of their holy founder. There would be no risk of exaggeration in asserting that at the period of which we speak, the Dominicans amounted to one hundred and fifty thousand in number. In every department of sacred and profane learning, they have been eminently distinguished. Very many among them have been placed on the catalogue of saints, three have occupied the chair of St. Peter, more than sixty have

worn the purple, several have been patriarchs, six hundred archbishops, more than a thousand bishops, and since the time of St. Dominic the office of *Master of the Sacred Palace* at Rome, has always been filled by a member of his order. His principal duty is to maintain the dignity and prevent the abuses of the press, by the exercise of an enlightened censorship in relation to all matters connected with the art of printing. The superiour general of the Dominicans resides at Rome.

There are two houses of this order, in the United States, one at St. Rose's, Washington county, Kentucky, and the other at St. Joseph's, near Somerset, in Ohio. The former was founded in 1806, by the Rt. Rev. Edward Fenwick, late bishop of Cincinnati, and the latter in 1818. Very extensive improvements have been lately made in the establishment at St. Rose's. The buildings have been much enlarged and beautifully finished. The community consists of several fathers, viz:

Rev. Joseph Jarboe, *Prior.*
" Thomas Polin, *Master of Novices.*
" Charles D. Bowling, *Procurator.*
" Samuel Montgomery.
" J. V. Bullock.
" J. H. McGrady.

The noviceship for the order in this country, is kept here, and has at present several promising young men professed, and a few lay-brothers.

COLLEGES FOR YOUNG MEN.

ST. JOSEPH'S COLLEGE,

BARDSTOWN, KY.

This college is situated in the suburbs of Bardstown. The site is beautiful, and equally as healthy as any in the state, or perhaps in the Union.

The branches actually taught, are the languages, viz:—Latin, Greek, French, Spanish; Mathematics in all the branches; Latin and English versification; Rhetoric, including Composition and Elocution; Mental Philosophy, Natural Philosophy, including the elements of Chemistry; Pneumatics, Electricity, &c., illustrated by experiments. The apparatus for Natural and Experimental Philosophy, is as complete as any in the western country, and will be occasionally increased by new invoices from Europe.—History and Geography, with the use of the maps and globes, are taught with peculiar attention.

TERMS.

Tuition alone—in Reading, Writing, and Arithmetic, per annum, - - - - - - -	$20 00
Do. in English Grammar, Geography, and Practical Surveying, - - - - - - -	30 00
Do. in the languages and higher branches, - -	50 00
Do. including board, washing and mending, -	150 00

The expenses already incurred in procuring and importing the apparatus, and those to be incurred yearly, for the experiments, mending and replacing instruments, create a necessity of making a small extra charge of $10 per annum, for the class of Natural Philosophy.

The following are the names of the Rev. gentlemen attached to the college:

Rev. Martin J. Spalding, D. D. *President.*
" James M. Lancaster, *Vice President.*
" Edward A. Clark, *Prof. of Nat. Philosophy.*
" William E. Clark, *Prof. of Greek.*
" Linus Coomes, *Prof. of Rhetoric and Languages.*
" Anthony Ganilh, *Prof. of French and Spanish.*
" Benedict I. Spalding, D. D. *Agent.*

The number of pupils is upwards of 100.

ST. MARY'S COLLEGE,

INCORPORATED, JANUARY 31, 1837.

This Literary Establishment, founded in 1822, has been for the last three years, under the direction of the present Conductors. The system of study embraces all the branches commonly taught in other colleges.

TERMS.

1. Board, Tuition, Washing, Mending, &c., per annum, half yearly in advance, - - -	$100
2. No deduction is made for the students who go home during the annual vacation.	
3. Bed and bedding, when furnished by the college,	6
4. The only extra charges are for Music and Drawing, which will be taught on moderate terms, and for the philosophical apparatus.	
5. Stationary can be furnished by the College, - -	4
6. Medical attendance and Medicines, unless parents prefer to pay the expenses incurred, in case of sickness, - - - - - -	2
7. Books, clothes, and other articles of this nature, will be furnished, according to the intention of parents or guar-	

dians, with a due regard to economy, and without any profit for the College. But a sum of money is to be deposited for that purpose in the hands of the Treasurer.

8. None are admitted as day-scholars, whose parents or guardians do not live in the neighborhood.

The following gentlemen are employed in the College:

Rev. Peter Chazelle, S. J. *President.*
" Wm. Murphy, S. J. *Vice President.*
" Thomas Legouais, S. J. }
" Vital Giles, S. J. }
" Lewis Petit, S. J. } *Professors.*
" F. X. Evremond, S. J. }
" F. Fouche, S. J. }

The present number of students in the College is 100.

MOUNT MERINO SEMINARY,

KENTUCKY.*

This Literary Institution is beautifully situated in a remarkably healthy part of Kentucky, on the Stage Road, ten miles from Brandenburg, and fourteen from Hardinsburg.

The Proprietors and Conductors of this establishment, having been engaged several years in the management of the Bardstown College, have acquired no inconsiderable experience in the education of youth. After an examination of different parts of the West, they have selected Mount Merino, a very extensive, healthy and beautiful farm.

The location possesses, in a high degree, the various requisites for a permanent seat of learning. It is in the circle of a polite neighborhood, and easy of access, being only ten miles from the Ohio, on a good road. The students will here enjoy all the advantages of retirement from the distracting scenes of town and city. In this retirement it will be easy to concentrate their thoughts and enlist their energies in the ardent pursuit of knowledge. The Conductors will labor, with unremitting assiduity, to impart a liberal and useful education, and to prepare their pupils for the active and responsible duties of life: Whilst particular care will be taken to invigorate and develope the mental faculties, by close and patient investigation, no less attention will be given to the inculcating of the moral and social virtues. The students will be accustomed to treat each other in a friendly, polite and respectful manner.

The end of education is mental power, moral excellence and corporal vigor; and that system is best, which secures these in the highest degree. How far the conductors of

his establishment shall succeed, time must show. With some aptitude for the instruction, and experience in the education of youth; with a determination of devoting their best energies to this object, together with the advantages of location and other facilities, they flatter themselves they will be enabled to meet the expectations of the public, and impart a practical education, such as is best adapted to the wants of the community, at an expense so moderate as to bring it within the reach of every industrious class of society. The students will be engaged, either in study or recitation, ten hours per day, with, however, intervals of relaxation, sufficient to preserve health and vigor. The instructors, forming but one family with the students, will be with them at all times; hence but few restraints will be necessary to secure application to study and regular discipline.

Particular care will be taken of the small boys, both as to their comfort and proper instruction in the first rudiments, an important part of education, too often entrusted to careless or incompetent hands. The buildings are good, and at present sufficiently ample to accommodate fifty boarders, and as many day-scholars. Should the patronage justify it, other buildings will be erected as soon as needed. A sufficient number of competent teachers will be at all times engaged.

THE FOLLOWING BRANCHES WILL BE TAUGHT.

Spelling, Reading, Writing, Arithmetic, English Grammar and Geography, with the use of Globes, Book-keeping, Rhetoric and Declamation, History, the French language, the Greek and Latin Classics, Logic and Mental Philosophy. Mathematics, Algebra, Geometry, Trigonometry, Surveying, Mensuration, Conic Sections and Astronomy, to which will be added soon, Civil Engineering, and lectures on Agriculture.

Each student will be required to study thoroughly the branches undertaken, but he will be advanced as rapidly as his proficiency will permit.

The year will be divided into two Sessions. The first Session begins on the 1st of September, and ends on the 7th of February. The second Session begins on the 23d of February, and ends on the 1st of August.

The month of August will be vacation, with a recess of two weeks in February.

TERMS PER SESSION, IN ADVANCE.

Board, including washing, mending, fuel and lights, - - - - - - - - - $35 00
Tuition in the Preparatory Branches, - - 8 00
Tuition (with the above) in Surveying, Book-keeping and Rhetoric, - - - - - - 12 00
Tuition (with the above) in the Languages, Mathematics and Philosophy, - - - - 15 00
Each boarder finds bed and bedding, or pays for them $3 per Session.

☞Agents at Brandenburg, *Messrs. Wathen & Co.*
" " Louisville, *Messrs. Niven & Blancagniel*, and *James Green Sr.*

☞On business, address to Brandenburg, (post paid.)

E. W. POWELL, *Principal.*
JOHN B. HUTCHINS, *Professor.*

Academy for boys at Louisville, containing 50 pupils.

CONVENTS AND ACADEMIES.

For Young Ladies,

Conducted by the Sisters of Charity.

FEMALE ACADEMY OF NAZARETH,

BARDSTOWN, KENTUCKY.

The branches taught in this Institution are as follows: Reading, Writing, Arithmetic, English Grammar Geography, (with the use of the Globes,) History, Rhetoric, the elements of Botany, Natural Philosophy, Astronomy, Optics, Chemistry, &c. Plain Sewing, Marking, Needle-work, Embroidery, Bead-work, in all its variety; Drawing, Painting, Music on the Piano and Guitar, and the French Language. Lessons and Exercises in polite English Literature, will also be given: the Institution being provided with a good library for the purpose.

Board and Tuition in the common branches, viz: Reading, Writing, Arithmetic, English Grammar and Geography, Plain Sewing, Marking, and Needle-work, per quarter, - - - - $25 00
Board and Tuition, in any or all of the following branches, viz: Emboidery, Drawing and Painting, History, Rhetoric, Botany and Philosophy, per quarter, - - - - - - - - 28 50
Any of the common branches before mentioned may be joined to the studies just named, without any additional charge.

There is an extra charge for the French Language, per quarter, of - - - - - $3 00
There is also an extra charge for Music, on the Piano, Guitar, and the use of instruments, per quarter, for each, of - - - - - 6 00
Dancing, per quarter, - - - - - 10 00
Bed and Bedding, when furnished by the Institution, per quarter, - - - - - 2 00
The use of Books, for all or any of the Classes, Maps, Paper, Quills, &c., per quarter, - 1 50
Payments are to be made Quarterly in advance.
No boarder will be received for a shorter time than a quarter. No deduction from the charges will be made for absence, unless occasioned by sickness; nor for the time of vacations, during which the pupil may remain in the Institution, if their parents wish it.
There are at present ten tutoresses and 118 pupils in the Institution.

FEMALE SCHOOL OF ST. VINCENT OF PAUL,

NEAR MORGANFIELD, UNION CO., KENTUCKY.

The branches taught are as follows: Reading, Writing, Arithmetic, English Grammar, Geography, History, Plain and Fancy Needle-work, Marking, Lace-work, Bead-work, &c.; Drawing and Painting in Water-colours; Music on the Piano Forte: also Vocal Music.

THE TERMS ARE AS FOLLOWS:

Board and tuition in any or all of the following branches, viz: Reading, Writing, Arithmetic, English Grammar, Geography, History, Plain and Fancy Needle-work, Marking, Lace-work, Bead-work, Drawing and Painting, $76 per annum; or $19 per quarter.
There is an extra charge for Music and the use of Piano, of $24 per annum, or $6 per quarter.
There are 7 Sisters and 35 boarders in this Academy.
FEMALE ACADEMY, at Lexington, Kentucky. There are at present in this Academy, seven Sisters, 30 boarders, and 30 day scholars.
FEMALE ACADEMY, at Louisville, under the care of five Sisters of Charity. It contains 75 pupils.

CONVENTS AND ACADEMIES

Conducted by the Sisters of Loretto.

CONVENT AND PREPARATORY SCHOOL OF GETHSEMANI.*

Although there now exist in our State, several flourishing and highly useful schools and academies for the education of young ladies, it must nevertheless be apparent to all, that many parents and guardians are prevented by their circumstances from availing themselves of the advantages of those institutions. Many indeed would prefer sending to an institution whose only object would be to afford means of acquiring a plain and competent education, on the most moderate terms. Considering this, and desirous of accommodating all classes of their fellow-citizens, the conductors of the Loretto Female Academy have resolved to establish a preparatory school of this sort, wherein young pupils may be instructed in the elementary and most indispensable branches. For this purpose, they have selected Gethsemani, a beautiful, retired, and healthy situation, on Pottinger's creek, near the Green river turnpike, about twelve miles from Bardstown. The only branches taught will be Reading, Writing, Arithmetic, English Grammar, Geography, and Plain Sewing.

TERMS.

(Including board and tuition) per session, - -	$33 00
Extra, for bedding, - - - - - -	2 00

☞One half may be paid in produce, at the market price.

Teachers will be appointed who will devote themselves with maternal care to the improvement and welfare of the children entrusted to their charge. The school will be opened on the 1st of September, and the first session will close on the 15th February. The second will commence on the 20th February, and will close on the 1st of August. Each session will last five months and a half.

In this institution, which is the Mother-house of the Lorettines, there are thirteen Sisters.

LORETTO

LITERARY AND BENEVOLENT INSTITUTION.

The Loretto Female Academy is in Marion county, Ky., on the road from Bardstown to Lebanon, twelve miles from the former and six from St. Mary's college. It was incorporated in 1827. There are eight Sisters in the institution, and about seventy pupils.

The branches taught are as follows:

Reading, Writing, Arithmetic, English Grammar, Geography, with the use of Maps and Globes; History, Ancient and Modern, with Chronology and Mythology; Rhetoric and Composition, Botany, Optics, and the elements of Mechanics, Hydrostatics and Astronomy, Chemistry, and Natural Philosophy, the French language, Needle-work, plain and fancy; Marking, Lace and Bead-work; Drawing and Painting in water-colours, Crayon Drawing, Painting on satin and velvet, Music, Vocal and on the Piano Forte and Guitar, Dancing. Lessons and exercises will be given in Polite Literature.

TERMS.

Board and washing, per session, - - - -	$35 00
Tuition, in Reading, Writing, English Grammar, Plain Sewing and Marking, per session,	6 00
Tuition, in Geography, with the use of Maps and Globes, Fancy Needle-work, Embroidery, Beading, Drawing and Painting, Rhetoric and History, Botany and Philosophy, -	4 00 Extra.
Extra charge for Music and use of pianos, per ses.	15 00
" " for Music on the Guitar, - -	12 00
" " for the French language, - -	2 00
" " for Dancing, per quarter, - -	10 00

Payments are to be made semi-annually, in advance.

CONVENT AND FEMALE ACADEMY

Of Bethlehem, near Elizabethtown, Ky.

In this institution there are twelve Sisters, and thirty-five boarding pupils.

CONVENT AND FEMALE ACADEMY

Of Holy Mary, in Marion county, Ky.

In which there are fifteen Sisters, and twenty-five pupils.

ST. MAGDALEN'S CONVENT AND ACADEMY,

Conducted by the Nuns of St. Dominick.

This institution, situated two and a half miles west of *Springfield*, Washington county, Kentucky, presents, it is believed, many facilities for the instruction of YOUNG LADIES.

The course of instruction will be—Orthography, Reading, Writing, Arithmetic, English Grammar, Geography, with Maps and Globes—Philosophy, Rhetoric and English Composition—Music, Drawing and Painting—Plain and Ornamental Needle-work—Embroidery, Bead-work, &c.

TERMS.

Boarding and Tuition for the first four branches—per annum,	$60 00
With the addition of Grammar and Geography—per annum,	64 00
Extra charge for Globes and use—per annum,	6 00
do. for Rhetoric and Philosophy—per annum,	5 00
Extra charge for Fancy-work—per annum,	6 00
do. for Embroidery, do.	3 00
do. for Drawing and Painting, do.	8 00
do. for Music and use of piano, do.	20 00
do. for Bed and Furniture, Fuel, &c.	6 00
do. for Chemistry and Botany,	6 00
do. for Astronomy,	6 00

The present number of religious in this institution is thirteen; of boarding-pupils, sixty.

SCHOOL attached to the German church at Louisville, containing one hundred and twenty-five pupils.

ORPHAN ASYLUM AND INFIRMARY,

Under the care of six Sisters of charity,

AT LOUISVILLE, KENTUCKY.

The number of orphans in the Asylum is forty-two.

RECAPITULATION.

Churches and chapels,	40
Other stations,	77
Clergymen on the mission,	25
Clergymen in various institutions,	26
Ecclesiastical seminaries,	2
Clerical students,	20
Colleges for young men,	3
Male religious institutions,	2
Female " "	3
Academies for young ladies,	9
Schools for boys,	2
Charitable institutions,	2

DIOCESS OF NASHVILLE.

The Diocess of Nashville, which comprises the state of Tennessee, was created by his present Holiness Gregory XVI., on the 28th of July, 1837, and the Rev. Richard P. Miles, Provincial of the Dominican order in the United States was appointed to this see. His consecration took place in St. Joseph's Cathedral, Bardstown, on the 16th of September, 1838. "From the known talents, acquirements and zeal of Bishop Miles, we most confidently anticipate a rich harvest of spiritual blessings to his new flock."

DIOCESS OF NEW ORLEANS.

The See of New Orleans was established in 1793, under the Spanish government, and under the title of *Bishopric of Louisiana and the Floridas.* Its first Bishop was *El Illmo y Revmo Senor Don Luis Penalver y Cardenas,* transferred in 1802 to the arch-bishopric of Guatemala in Central America. The second was the Right Rev. L. William Du Bourg, appointed in 1815; the third the Right Rev. Leo de Neckere, who was succeeded by the present bishop of the Diocess, the Right Rev Anthony Blanc. He was consecrated on the 22d of November, 1835. The diocess of N. Orleans comprehends the State of Louisiana.

LOUISIANA.

CHURCHES AND CLERGY.

Rt. Rev. Anthony Blanc, D. D.
Very Rev. Augustus Jeanjean, *Vic. Gen.*

N. Orleans.
Cathedral of St. Louis—Rev. Al. Moni, *Rector.*
" P. Armand, } *Assistants.*
" B. Permoli, }
" J. M. Benniot, }
" Ph. Ascensio, }
" A. Mascaroni, *Master of Ceremonies.*
" Fr. Garcia Carvayal,
St. Mary's (bishop's residence,) " C. Maenhaut, *Rector.*
" N. Fort, *Assistant.*
St. Patrick's—Rev. J. J. Mullen, *Rector.*
Ursuline Church—Rev. S. Rousselon, *Chaplain.*
St. Anthony's—Rev. J. Leperena.
Hospital and Catholic Male Asylum—Rev. C. Moracchini.
Chapel in St. Claude street, } attended from the Cathedral.
Chapel in Morales street, }
St. Vincent's church is building.
St. Bernard's, Terre aux Bœufs—Rev. J. Careta.
St. Charles', German Coast—Rev. A. De Angelis.
St. John the Baptist's, Bonnet Carré—Rev. V. M. Mina.
St. Michael's—Rev. L. Boué.
St. James'—Rev. L. Boué.
Ascension, Donaldsonville—Rev. J. Bouillier, C. M. *Rector.*
" J. Giustiniani, C. M. *Ass't.*
Assumption, Lafourche—Clergy of the seminary.
St. Joseph's, Thibodeauxville—Rev. J. Andizio.
St. Peter's, New Iberia—Rev. F. C. St. Aubin.
St. Martin's, Attakapas—Rev. J. F. Brasseur.
St. John Evang. Vermillionville—Rev. L. Peyretti.
St. Landry's, Opelousas—Rev. F. Rossi.
St. Charles', Grand Coteau—Rev. P. Devos, S. J.
St. Francis Xavier's, Alexandria—Vacant.
St. Francis of Assisium, Natchitoches—Rev. V. Jamey, Rector, Rev. N. Francais, Assistant.
St. Paul's, Avoyelles—Vacant.
St. Francis', Pointe Coupée—Rev. J. Martin.
St. Joseph's, East Baton Rouge, } Rev. J. Evrard.
St. John's Plains, " }
St. John Bapt. West Baton Rouge, }
St. Gabriel's, Iberville—Rev. E. Dupuy.

ECCLESIASTICAL SEMINARY OF ST. VINCENT OF PAUL.

This seminary is situated near the church in the parish of Assumption, on the Bayou Lafourche, 12 miles from Donaldsonville. It was opened for the first time, in November, 1838, with five students of divinity and a few other aspirants to the clerical state. The house, which is neatly finished, is 75 feet long, 50 deep, and two stories high, with a basement. The institution is under the direction of Rev. Bonaventure Armengal, C. M. *Superiour*, assisted by Rev. P. Chaudy, C. M. and two others, all members of the Congregation of the Mission.

ST. CHARLE'S COLLEGE,

At Grand Coteau, 14 miles from the town of Opelousas, La.

The following gentlemen are attached to the institution:

Rev. Nicholas Point, S. J. *President.*
" A. P. Ladavière, S. J.
" P. Devos, S. J.
" J. Soller, S. J.
" F. Abbadie, S. J.
" P. Mignard, S. J.
" F. Gauthier. S. J.
H. Duranquet, *Scholastic.*
Charles Asberg, } *Coadjutors.*
Joseph Chauvet, }
X. Baudran, *Professor.*
P. Connolly, *Prof. of English Literature.*
Mr. Thompson, *Teacher of English Grammar.*

CONVENTS AND ACADEMIES

FOR YOUNG LADIES.

CONVENT AND ACADEMY,

UNDER THE DIRECTION OF THE URSULINES,

Two miles below New Orleans.

The system of instruction embraces the following objects.—The English and French Languages, Writing, Arithmetic, Geography, the use of the Globes; History, Ancient and Modern; Mythology, Chronology, English and French Literature, Elements of Astronomy, Plain and Fancy Needle-work. The elements of Natural Philoso-

phy, of Botany and Chemistry, will be taught to those young ladies whose parents desire it; as also Music, Drawing and Dancing.

TERMS:

Board and tuition, quarterly in advance, - -	$48 00
Day-scholars, per month, - - - - - -	8 00

EXTRA CHARGES.

Stationary, and the use of Maps and Globes, per annum, - - - - - - - - - -	$4 00
The use of a Bedstead for the whole time of the stay,	2 00
The use of the Library for the whole time of the stay,	2 00
Washing, per month, - - - - - - -	2 00
Drawing, including paper and pencils, per month,	4 50
Music, per month, - - - - - - - -	12 00
For the use of musical instruments, per month,	1 00
Dancing, - - - - - - - - - -	6 00

Present number of Sisters in the institution 27; of postulants 3; of boarding pupils 140.

CONVENT AND ACADEMY
Of the Ladies of the Sacred Heart,
At St. Michael's, Acadia co. Louisiana.

TUITION.

The branches taught in this institution, are as follows:—Elements of Botany, Chemistry, Natural Philosophy and Geometry; Reading, Writing and Grammar, both English and French; Arithmetic; History, Ancient and Modern; Chronology, Mythology, English and French Polite Literature, Geography, Elements of Astronomy, the use of the Globes, Domestic Economy, Plain and Fancy Needle-work, Embroidery, Marking, Lace-work, &c.

Music, Drawing, and other *fine arts*, are paid extra.

A quarterly report is transmitted to parents or guardians concerning the conduct, proficiency, and health of their children.

TERMS.

Board and tuition, per quarter, $40, payable in advance.
Should a scholar be withdrawn by her parents before the end of the quarter, no deduction can be expected, except in case of sickness.
Bed and stationary are included in the above charges.

Books, postage, doctor's bills and medicines, are extra charges, if not paid by the parents.

Mending, if done at the institution, per quarter,	$5 00
Washing,	9 00

There are at present 38 religious in this community, and 200 young ladies boarding in the academy.

Convent and Academy of the Sacred Heart,

At Grand Coteau, Opelousas, Louisiana.

In this institution there are 17 religious, and 80 young ladies, boarders in the academy.

Congregation of our Lady of Mount Carmel,

In St. Claude st., New Orleans.

The ladies of this congregation have a boarding and day-school for young persons of color.

Charitable Institutions.

Catholic Male Orphan Asylum, at New Orleans, which contains 60 orphans.

St. Patrick's Female Orphan Asylum, at New Orleans, under the care of five Sisters of Charity. It contains 68 orphans.

Orphan Asylum at St. Michael's, in which there are 25 orphans.

Charity Hospital, at New Orleans, under the care of fifteen Sisters of Charity. The number of patients varies from 160 to 360.

RECAPITULATION.

Churches,	26
Chapels,	8
Clergymen on the mission,	32
Clergymen otherwise employed,	11
Ecclesiastical seminaries,	1
Colleges for young men,	1
Female religious institutions,	4
Female academies,	4
Charitable institutions,	4

DIOCESS OF NATCHEZ.

The Diocess of Natchez, which comprises the State of Mississippi, was established by Gregory XVI. on the 28th of July, 1837. The Rev. Thomas Heyden, of Bedford, Pa. who was nominated to the See, has declined the appointment. The Catholics of Natchez are occasionally visited by a clergyman from New Orleans.

DIOCESS OF MOBILE.

This Diocess comprises the State of Alabama and the Territory of Florida.

The Right Rev. Michael Portier, was appointed Vicar Apostolic, by Pius VIII. in 1825, and was elevated to the Episcopal Chair, in 1829.

CHURCHES AND CLERGY.

ALABAMA.

Mobile, Cathedral of the Immaculate Conception,
Rt. Rev. Michael Portier, D. D.
Rev. John Bazin,
" Gabriel Chalon,
" James McGarahan.

The foundations of a new Cathedral have been laid in the city of Mobile, the dimensions of which will be 162 feet by 90. The building will occupy a spot, which in a few years will be the central part of Mobile. It is hoped that this noble edifice will be completed before the expiration of three years.

Springhill College, St. Joseph's—Rev. Peter Mauvernay.

Summerville, Chapel of the Visitation—Rev. Jas. Lesne.

Mount Vernon, St. Paul's—visited by Rev. G. Chalon, who attends also several other stations on both sides of Mobile bay.

Montgomery, St. Peter's—Rev. William J. Clancy, who attends also Greensborough, Tuscaloosa, Huntsville, Tuscumbia, Florence, and Swift Creek.

WEST FLORIDA.

Pensacola, St. Michael's—Rev. S. Guinand, who visits also Barranca's, Perdido Bay, Escombia Bay, &c.

St. Joseph's Bay, St. Andrew's Bay and Apalachicola Bay, are visited by Rev. G. Chalon.

EAST FLORIDA.

St. Augustine, St. Augustine's—Rev. C. Rampon,
Rev. P. Hackett.

Rev. P. Hackett attends Fernandina, Amelia Island, Jacksonville, and other stations.

INSTITUTIONS.

COLLEGE OF SPRINGHILL, Alabama,

Under the direction of the Right Rev. Dr. Portier, Bishop of Mobile.

The site of this institution is within seven miles of the city of Mobile. The high elevation of Spring Hill, which is at least one hundred and fifty feet above the level of the city, renders it a desirable place of residence; hence it is already thickly settled and built upon by very many of the most respectable citizens of Mobile. The college is a splendid pile of the Doric order, and has been considered by many intelligent visiters equal to any building of the sort in the Union. During nearly eight years since its establishment, the number of students has never been less than one hundred, and seldom less than one hundred and twenty-five, and yet it is a remarkable fact, that there has not been a single death or case of bilious fever amongst the students or professors during that period. The regular and daily prevalence of invigorating sea breezes during the summer; the clear and serene atmosphere; the excellency of the water; the facilities for bathing; and the nature of the soil, wholly incapable of producing noxious vapours, in addition to the strict and punctual attention bestowed upon the students, must secure the continuance of such healthful prosperity.

TERMS.

1st. The price of the scholastic year is fixed at two hundred and sixty dollars; one half payable semi-annually in advance.

2. The equivalent for this sum includes the board of the pupils, their washing, mending, lodging, (with some few exceptions) tuition, books, stationary and whatever else appertains to their studies.

The following gentlemen are attached to the institution:

Rev. Peter Mauvernay, *President.*
Rev. M. D. O'Reilly, *Vice-President,*
Rev. Julian Priour, *Procurator,*
Rev. Francis Martinet, *Prefect of Studies,*
Rev. J. M. Portier, *Professor.*

ACADEMY FOR BOYS, at St. Augustine, East Florida, under the direction of the Rev. P. Hackett, who has an assistant teacher. The preparatory branches usually required to enter the colleges of this country, are well taught in this institution.

SCHOOL FOR BOYS, at Mobile, Alabama, under the patronage of the bishop.

CONVENT AND FEMALE ACADEMY

Of the Visitation of the B. V. Mary,

AT SUMMERVILLE, WITHIN THREE MILES OF MOBILE.

This sisterhood and pious order had to contend with the difficulties usually attending such establishments at their commencement. Their present systematic organization and laudable exertions cannot fail to realize their own expectations, and those of their patrons and friends.

SEMINARY FOR YOUNG LADIES, at St. Augustine, East Florida, conducted by the ladies of the Retreat. Their pious and edifying conduct, their superior acquirements, and their success in discharging the duties of their avocation during several years in the city of Charleston, ensured to them a willing reception from the citizens of St. Augustine. It is hoped that the great worth of these ladies will be duly appreciated by the public.

SCHOOL FOR GIRLS, at Mobile, under the patronage of the bishop.

ORPHAN ASYLUM AT MOBILE.

This refuge of suffering humanity having been completed, is now under the direction of the "Charitable Catholic Ladies' Society of the city of Mobile." Great credit is due to this society for the philanthrophy which actuated its members, in rescuing from wretchedness, ignorance and depravity, so large a portion of unfortunate children, as are always to be found in populous cities. The society has been, and will continue to be aided by every well-wisher of his species. It has already received a very handsome dona-

ion from an humble individual. The house occupied as he asylum was furnished by the Right Rev. Dr. Portier, nd is well suited to that purpose in point of space and situ-ation. It is contiguous to the stately brick building now sed as a temporary cathedral.

RECAPITULATION.

Churches,	7
Stations, about	23
Clergymen on the mission,	9
Clergymen otherwise employed,	5
Colleges for young men,	1
Female Academies,	2
Female religious institutions,	1
Schools,	3
Orphan Asylums,	1

DIOCESS OF CHARLESTON.

The Diocess of Charleston, which comprises North and South Carolina and Georgia, was established on the 12th of July, 1820, and the Rev. John England, P. P. of the Union Brandon, Diocess of Cork, Ireland, and Vic. For. and secretary of the Diocess, was appointed its first bishop. He was consecrated in the church of St. Finnbar in the city of Cork, on the 21st of September, of the same year, by the Rt. Rev. John Murphy, bishop of Cork, assisted by the Rt. Rev. Kieran Marum, bishop of Ossory, and the Rt. Rev. P. Kelly, bishop of Richmond, Va.

CHURCHES AND CLERGY.

South Carolina.

Charleston, Cathedral of St. Finnbar, } Rev. R. S. Baker, *Pastor.*
" John Doyle, *Assistant.*
St. Mary's, Hassell st. } " Rob't Browne, *Pastor.*
" Wm. Burke, *Assistant.*

This church having been burnt in the conflagration of the city on the morning of April 28th, 1838, the divine offices are performed in the hall of the Medical College of South Carolina, until the church shall have been rebuilt. The congregation is greatly distressed for means to achieve this undertaking.

Charleston Neck, St. Patrick's,—Rev. Patrick O'Neill.

The stations attended from Charleston, are 1. the district of Beaufort, 2. Colleton, St. James'.

Columbia, St. Peters'—Rev. Timothy Bermingham.

The Rev. James Wallace, who resides near Columbia,

kindly supplies the place of Rev. Mr. Bermingham, when he is absent on the out missions. He attends the following stations, two or three times a year, 1. Winsboro, in Fairfield District, 2. Newberry, 3. Orangeburg, 4. Lexington in South Carolina, 5. Lincolnton, and 6. Mecklenburg in North Carolina.

Sumter District.—A new ecclesiastical district has been laid off, consisting of the judicial districts of Sumter and Kershaw. A church has been erected in Sumter District within about twelve miles of Sumterville, and it is expected that another will soon be had in the town of Camden in Kershaw District. Rev. Edward Quigley is Pastor, who also visits Cheraw in Chesterfield District.

North Carolina.

Fayetteville, St. Patrick's, and Raleigh Church. } Rev. Thomas Murphy.

The same clergyman also attends Wilmington, Duplin Co., and Halifax, two or three times in the year.

Washington, Beaufort Co., St. John Evang. Rev. Francis Farrall, who attends every alternate month at Newbern, and twice or thrice in the year at Greenville, Pitt Co., at Hartford and at a small settlement about thirty miles below Washington.

Georgia.

Augusta, Holy Trinity,—Rev. John Barry, *Vic. For.*

From this place, Barnwell, Edgefield, and Aiken in South Carolina, are visited two or three times a year.

Savannah, St. John Bapt.—Rev. Jer. F O'Neill, *Pastor.*
" John Fielding, *Assist.*

From this place, *St. Mary's*, Darien, and the stations of the great Central Railroad to Wood Macon, are visited twice or thrice in the year.

Columbus, SS. Philip and James,—Rev. J. Graham.

The same clergyman attends two or three times a year, Macon and its vicinity, and several stations in the Western part of the State; as also the Catholics of the vicinity in Alabama, Diocess of Mobile, at the request of Rt. Rev. Dr. Portier.

Locust Grove, Purification of the BVM.—Rev. Peter Whelan, who also visits Abbeville in South Carolina, and Louisville, Sparta, Milledgeville in Georgia, two or three times a year.

The Western railroads, those in the Cherokee country to the Tennessee river, and the upper portion of the road from Augusta to Athens, are in charge of Rev. Gregory

Duggan who has been appointed missionary along those lines.

Ecclesiastical and Classical Institutions.

SEMINARY OF ST. JOHN THE BAPTIST, Charleston, S. Carolina, under the direction of the Rev. Richard S. Baker, in which the small number of candidates necessary to sustain the missions of the Diocess, are educated. The present number of students is two.

SOCIETY OF ST. JOHN THE BAPTIST.

The Society of St. John the Baptist, is a voluntary association, which creates by subscriptions and donations a fund to aid in the education of candidates for orders, and for supplying very poor and extremely destitute missions. The Bishop is President, the Vicar is Vice President.—The Priests of the Diocess and twelve lay gentlemen, chosen at the annual meeting, form the committee for management. Treasurer, Rev. R. S. Baker; Recording Secretary, Patrick Canterell; Corresponding Secretary, Thos. Martin. There are branches in Augusta and Savannah, of which the Pastor in each place is *ex officio* President.

ASYLUM FOR AGED AND INFIRM CLERGYMEN.

The clergy of the Diocess have by their own voluntary contributions, created a small fund, for the basis, it is to be hoped, of a larger one, and which it is to be expected will be increased by the contributions of the laity, for supporting aged, infirm or destitute clergymen. This fund is at present, vested in the Bishop and two priests, as trustees, and by a statute of the diocess, each priest is bound, henceforth, to contribute thereto, in proportion to his means.

DAY SCHOOL for boys at Charleston, in which an extensive course of classical education is carefully taught.

DAY SCHOOL for boys at Augusta, Geo.

CONVENTS AND ACADEMIES FOR YOUNG LADIES.

CONVENT AND FEMALE ACADEMY

Of the Sisters of our Lady of Mercy,—Charleston, S. C.

The number of sisters at present is fourteen; their Superioress is Sister Aloysius McKenna. They make annual simple vows, but after five years probation, they are allowed to extend the period for which they bind themselves. It is to be hoped that in a short time they will be able to

be placed in a more convenient situation, their present dwelling, though good and well placed, being far too small for their purposes. They can accommodate only a limited number of boarders, from five to fourteen years of age. The boarders are divided into two classes. Those under eight years pay for board and tuition $125 per annum, quarterly in advance. Those over the age of eight years, $150 per annum, quarterly in advance.

They have a day school in which their pupils are taught at the usual rates charged in the city.

The number of boarders in the Academy is 17; of externs, 45.

CONVENT AND FEMALE ACADEMY

OF THE URSULINES,—Charleston, S. C.

Rev. Mother MARY CHARLES MOLONEY, *Superior.*
" MARY BORGIA MCCARTHY, *Assistant.*

This Community consists at present, of five professed nuns and a novice, and has been incorporated by the Legislature of South Carolina. The ladies are of the congregation of Paris, and a filiation from the monastery near Cork, in Ireland, long known as one of the best houses of education in Europe.

The present number of boarders in the academy is 9, of day-scholars, 25.

CHARITABLE INSTITUTIONS.

ORPHAN ASYLUM,

At the Establishment of the Sisters of Mercy, Charleston.

HOSPITAL

Of the Society of Working men, brotherhood of St. Marino, an association of upwards of 100 respectable well-conducted mechanics and laborers, who support this hospital for their own benefit by stated contributions. This establishment is attended by the Sisters of Mercy.

RECAPITULATION.

Churches,	14
Stations occasionally visited,	40
Clergymen on the mission,	16
Clergymen otherwise employed,	4
Ecclesiastical institutions,	3
Ecclesiastical students,	2
Female religious institutions,	2
Academies for young ladies,	2
Charitable institutions,	2

A LIST OF THE
CATHOLIC CLERGYMEN
In the United States.

Arch-Diocess of Baltimore.

Most Rev. SamuelEccleston, D. D.

Rev. Barber Virgil
Bayer, Benedict
Borgna, Philip
Brogard, Joseph
Butler, Thomas
Carbery, Joseph
Carey, John B.
Chanche, John
Coombs, Ignatius
Corry, Patrick
Coskery, Henry
Curley, James
Damphoux, Edward
Debarth, Lewis
Deluol, Lewis R.
Devoss, Peter J.
Donelan, John P.
Dzierozinski, Francis
Dubuisson, Stephen
Elder, Alexius J.
Fenwick, George
Flaut, George
Fredet, Peter
Gabaria, Stephen
Gallagher, Michael
Gildea, John
Grace, William
Grivel, Fidelis
Guth, Michael
Havermans, Peter
Hickey, John
Hitselberger, Alex.
Hœrner, James
Joubert, Hector
Kerny, Nicholas
King, George
Knight, Edward
Kroes, Peter P.
Leavy, Patrick
Rev. Lilly, Thomas
L'Homme, Francis
Lopez, Joseph A.
Lucas, James
McCarthy, Edward
McCaffrey, John
McSherry, William
McElroy, John
McGerry, John
Matthews, William
Monelly, Thomas D.
Moriarty, Walter
Mudd, Aloysius
Mulledy, Thomas
Myers, Henry
O'Brien, Timothy
O'Brien, John
Obermeyer, L.
Piot, Sylvester
Randanne, John B.
Raymont, Gilbert
Roloff, Francis
Ryder, James
Sacchi, Philip A.
Sanders, Matthew
Schreiber, Peter S.
Strain, James
Tessier, John
Vanhorsigh, Joseph
Verot, Augustin
Whelan, Richard
White, Charles I.
Williamson, Adolphus
Woodley, Robert D.
Xaupi, Honoratus X.
Young, Benjamin
Zocchi, Nicholas

Total, 77.

Diocess of Philadelphia.

Right Rev. Henry Conwell, D. D.

Right Rev. F. P. Kenrick, D. D. Coad. and Admin.
Rev. Balleis, Nicholas
Balli, Augustin
Barbelin, Felix J.
Barron, Edward
Borgess, Otho
Bradley, James
Beschter, John W.
Carter, Charles J.
Cody, Joseph
Donahoe, Terence J.
Dougherty, Michael
Dunn, John B.
Flannigan, Timothy
Fitzsimmons, Henry
Gallagher, Michael
Gallitzin, Demetrius A.
Gartland, Francis X.
Garland, Edward F.
Heyden, Thomas
Keenan, Bernard
Kenrick, Peter R.
Kenny, Patrick
Kyle, Thomas
Lekeu, Matthew
Loughran, William
Lemke, Peter
Maher, Pierce
Magorien, Daniel
Maloney, John
McGirr, Terence
McElroy, John
McCabe, Bernard
Miller, James
Mulholland, David
O'Donnel, James
O'Reilly John V.
O'Reilly, John
Rafferty, Patrick
Reilly, Patrick
Sourin, Edward
Steinbacher, Nicholas
Stillinger, James
Varin, Francis
Vanderbraak, John C.
Wainright, Arthur
Whelan, William —48.

Diocess of New York.

Rt. Rev. John Dubois, D. D.
Rt. Rev. John Hughes, D. D. Coadj.
Rev. Byrne, Andrew
Bradley, P.
Bracham, William
Conroy, John
Carraher, P.
Conolly, ——
Costello, Patrick
Curran, Michael
Chartier, ——
Danaher, Patrick
Dougherty, James
Duffy, Patrick
Drummond, ——
Farrel, Michael
Freitas, John
Gilbride, M.
Gillick, Philip
Guth, Francis
Haes, N.
Hardy, Richard
Kelly, John
Mertz, Nicholas
McCloskey, John
McNulty, John
Maginnis, John
McClosky, Patrick
Maguire, ——
McArdle, ——
Mohan, ——
Moran, ——
Newman, John
O'Farrell, Bernard
O'Reilly, Bernard
O'Reilly, Philip
Pax, Alexander
Power, John
Prost, Joseph
Quarters, William
Quarters, Walter
Quinn, James
Raffeiner, John
Rogers, John
Shanahan, John
Schneller, Joseph

Rev. Smith, Charles
Smith, John
Starr, William
Teixchira, Dominic
Terrykowich, ——
Urqhart, John D.
Varela, Felix
Walsh, John
Waters, Richard
Total, 55.

Diocess of Boston.

Rt. Rev. Benedict Fenwick, D. D.

Rev. Brady, John
Brady, John D.
Byrne, Patrick
Canavan, Patrick
Conway, James
Corry, John
Daley, John B.
Desmillers, ——
Fenelly, ——
Fitton, James
Flood, Patrick
Healy, Michael
Lee, Constantine
Lynch, Thomas
Lynch, Michael
Mahony, John
McDermott, James
Murphy, Edward
O'Beirne, Patrick
O'Callaghan, Jeremiah
Ryan, Dennis
Smyth, James
Tyler, William
Wiley, William
Total—25.

Diocess of Detroit.

Right Rev. Frederick Rézé, D. D.

Rev. Alwill, ——
Badin, Vincent
Baraga, ——
Boheme, ——
Bonduel, Floriment
Rev. Bernier, S. A.
Bowens, ——
Carabin, ——
Cullen, Thomas
De Brugn, J.
Freygang, Joseph
Hammer, ——
Kelly, ——
Kopp, ——
Kundig, Martin
Morrissey, ——
O'Cavanagh, Bernard
Pierz, ——
Sanderl, ——
Santilli, ——
Vandenbroeck, T.
Vizosky, ——
Warlop, ——
Total—24.

Diocess of Cincinnati.

Right Rev. John B. Purcell, D. D.

Rev. Bartels, Francis
Clarkson, J. H.
Collins, Edward J.
Conlan, James
Czakert, Peter
Henni, John M.
Horstman, J. W.
Kuhr, Ferdinand
Martin, Thomas
Masquelet, Francis
McAleer, Michael
McCaffrey, James
Montgomery, C. P.
O'Dwyer, P.
Piesbach, ——
Purcell, Edward
Quinlan, James
Shorb, Basil
Stokes, Joseph
Thienpont, Emanuel
Tschenhenss, F. X.
Vande Weyer, A. F.
Wilson, George J.
Wartz, Matthias
Young, Nicholas D.

Rev. Young J. M.
Yunker, H. D.
Total—28.

Diocess of Vincennes.

Right Rev. Simon G. Bruté, D. D.
Rev. Benoit, Julian
Baquelin, Vincent
Berel, Peter
Buteux, Stanislas
Corbe, James
De la Hailandiere, Celestin
Deydier, Anthony
Ferneding, Joseph
Francais, Claude
Kundek, Joseph
Lalumiere, Simon
Muller, Louis
Neyron, Louis J.
O'Meara, James
O'Reilly, ——
Parrett, ——
Petit, Benjamin
Plunkett, John
Shaw, Michael E.
Schniederjans, N.
St. Palais, Maurice
Vabret, John
Total—23.

Diocess of Dubuque.

Right Rev. Matthias Loras, D. D.
Rev. Cretin, Joseph
Pelamourgues, John
Total—3.

Diocess of St. Louis.

Rt. Rev. Joseph Rosati, D. D.
Rev. Aelen, Gerard H.
Alabau, J.
Brands, John
Brickwedde, Augustus
Buschotts, Gomar
Carrell, George
Cellini, Francis
Conway, Timothy
Dahmen, Francis X.
De Leeuw, Theodore
De Theux, Theodore
Desmet, Peter
Donnely, Peter
Doutreluingue, Peter
Eisvogels, Anthony
Elet, John
Emig, John B.
Escoffier, John B.
Figari, Hector
Fontbonne, James
Fischer, John P.
Fortmann, Joseph H.
Gandolpho, Hippolytus
Gleizal, J. L.
Hamilton, George
Heim, Ambrose
Helias, Ferdinand
Hoecken, Christian
Jamison, Francis B.
Kenny, John
Krynen, Bartholomew
Lefevre, Peter
Loisel, Regis
Lutz, Joseph Anthony
Mazzuchelli, Samuel
Meinkman, Henry
Meyer, Charles
Mignard, Joseph
Odin, John M.
Olivier, Donatianus
Ostlangenberg, Jas'r.
Paillasson, Victor
Paquin, Joseph
Parodi, Aloysius
Pin, Aloysius M.
Raho, Blasius
Rolando, Bartholomew
Rosti, John
Roux, Benedict
Saulnier, Edmund
Schoenmakers, John
Smedts, John
Timon, John
Tornatore, John B.
Tucker, Lewis

Rev. Tucker, Hilary
Van Assche, Joseph
Van Cloostere, Vitalis
Vandevelde, James
Verhœgen, Peter
Verheyden, Peter
Verreydt, Felix
Van Sweevelt, Judocus
Walters, Cornelius W.
Wiseman, Joseph
Total, 66.

Diocess of Bardstown.

Rt. Rev. Benedict J. Flaget, D. D.
Rt. Rev. Guy J. Chabrat, D. D. Coadj.
Rt. Rev. Jno. B. David, D.D.
Rev. Abel, Robert A.
Aud, A. A.
Badin, Stephen T.
Blank, Charles
Bowling, Charles D.
Bullock, J. V.
Byrne, Robert
Chazelle, Peter
Chambige, Francis
Clark, Edward A.
Clark, Wm. E.
Coomes, Linus
Coomes, Walter S.
Coomes, Charles
Deluynes, H.
Debarq, David
Degauquier, A.
Drew, J. A.
Durbin, Elisha
Elliot, James
Evremond, Francis
Fouchē, Francis
Ganilh, Anthony
Giles, Vital
Hayden, George
Haseltine, Joseph
Hutchins, John
Jarboe, J. T.
Lancaster, James M.
Legouais, Thomas
Rev. McMahon, Edward
Montgomery, S.
Montgomery, Stephen
McGill, John
McGrady, J. H.
Murphy, William
Polin, N.
Petit, Lewis
Percher, Napoleon
Powell, William
Quinn, John
Reynolds, Ignatius A.
Rogers, Joseph
Spalding, Martin J.
Spalding, Benedict T.
Stalschmidt, Joseph
Ward, Stephen
Wathen, John
Total—51.

Diocess of Nashville.

Rt. Rev. Rd. P. Miles, D. D.

Diocess of New Orleans.

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Rev. Abbadie, F.
Andizio, J.
Armengal, Bonaventure
Armand, P.
Ascensio, Philip.
Benniot, J. M.
Boué, L.
Bouillier, J.
Brasseur, J. F.
Careta, J.
Carvayal, F. G.
Chaudy, P.
De Angelis, A.
Devos, P.
Dupuy, En.
Evrard, Joseph
Francais, N.
Fort, N.
Gauthier, F.
Giustiniani, Jos.
Jamey, V.
Jeanjean, Augustus
Ladaviere, A. P.

Rev. Loperena, F.
Maenhaut, Charles
Martin, J.
Mascaroni, A.
Mignard, P.
Mina, V. M.
Moni, Al.
Moracchini, Ch.
Mullon, J. J.
Permoli, B.
Peyretti, L.
Point, Nicholas
Rousselon, S.
Rossi, F.
Soller, J.
St. Aubin, F. C.
And three priests, whose names are unknown.
Total, 43.

Diocess of Mobile.

Rt. Rev. Mic'l Portier, D. D.
Rev. Bazin, John
Chalon, Gabriel
Clancy, William
Guinand, Symphorianus
Hackett, Patrick
Lesne, James
Martinet, Francis
Mauvernay, Peter
Rev. McGarahan, James
O'Reilly, M. D.
Portier, J. M.
Priour, Julian
Rampon, C.
Total, 14.

Diocess of Charleston.

Rt. Rev. Jno. England, D. D.
Rev. Baker, Richard S.
Barry, John
Bermingham, Timothy
Browne, Robert
Burke, William
Doyle, John
Doyle, Andrew
Duggan, Gregory
Farrell, Francis
Fielding, John
Graham, John
Murphy, Thomas
O'Neil, Jer. F.
O'Neil, Patrick
Quigley, Edward
Wallace, James
Whelan, Peter
And two priests, whose names are unknown.
Total, 20.

Number of priests in the United States, 478.

STATISTICS OF THE CATHOLIC CHURCH IN THE UNITED STATES.

Dioceses.	Churches and Chapels.	Other stations	Clergymen on the mission.	Clergymen otherwise employed	Ecclesiastical Institutions.	Clerical Students.	Colleges for Young Men.	Female Religious Institutions.	Female Academies.	Charitable Institutions.
Baltimore, . .	61	10	41	30	4	65	4	5	9	18
Richmond, . .	7	12	6	0	0	0	0	0	2	3
Philadelphia,	71	—	48	0	1	12	0	0	2	6
New York, . .	49	46	52	3	1	9	1	0	2	14
Boston, ...	30	15	25	0	0	—	1	1	1	1
Detroit, . . .	16	14	24	—	0	—	1	2	1	5
Cincinnati, .	24	16	24	4	1	14	1	1	1	2
Vincennes, .	23	28	21	2	1	6	1	—	1	2
Dubuque, . .	1	—	3	—	—	—	—	—	—	—
St. Louis, . .	40	60	42	24	2	38	2	9	9	8
Bardstown, .	40	77	25	26	2	20	3	6	9	1
Nashville, . .	1	—	1	—	—	—	—	—	—	—
New Orleans,	34	—	32	11	1	5	1	4	4	4
Natches, . . .	—	—	—	—	—	—	—	—	—	—
Mobile, . . .	7	23	9	5	—	—	1	1	2	3
Charleston, .	14	40	16	4	3	2	—	2	2	2
16	418	341	370	108	16	171	16	31	45	69

OBITUARY.

"It is a holy and wholesome thought to pray for the dead."
2 *Macch. xii.* 46.

DIED,

1837, October 2d. Rev. Bernard Schæffer, Pastor of Chicago, Illinois, aged 34 years.
" October 4th. Patrick McLaughlin, lay-brother of the Society of Jesus, D. C. aged 69 years.
" November 9th. George A. Kennedy, scholastic of the Society of Jesus, in the diocess of Baltimore, aged 21 years.
" December 20th. Rev. Francis Neale, S. J. in Maryland, aged 82 years.
1838, February 4th. James Gibbons, scholastic of the Society of Jesus, in Maryland, aged 25 years.
" February 23d. Rev. Patrick Dwen, Pastor of L. York and Carlisle, Pa.
" March —. Sister Mary Thomas, (Jamison,) of the community of the Sisters of Charity, of St. Joseph's, Maryland.
" April 24th. Rev. George B. Pardow, of the diocess of New York.
" June 14th. Sister Mary Bernardina, (Ward,) of the order of the Visitation, Georgetown, D. C. aged 22 years.
" July 10th. Sister Anastasia, (Mattingly,) of the community of the Sisters of Charity, of St. Joseph's, Maryland, aged 30 years.
" September 15th. Rev. Francis Simonin, C. M., of the diocess of Missouri, aged 27 years.
" September —. Rev. Ægidius De Bruyn, S. J., Pastor of Portage des Sioux, Mo.
" September 28th. Rev. George A. Elder, President of St. Joseph's College, Bardstown, Ky., aged 45 years.
" September 29th. Daniel F. Terry, a student of the Propaganda, and of the diocess of N. York, aged 20 years.
" October 11th. Rev. Paul Kohlman, S. J. at Georgetown College, aged 68 years.
" November 6th. Rev. James Neale, of the diocess of New York.

R. I. P.

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Published in the United States.

THE UNITED STATES CATHOLIC MISCELLANY, published every Saturday, in Charleston, S. Carolina, at $4 per annum.

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The Sisters of Providence, in Baltimore, Md. take the liberty to inform the public, that at the suggestion of several of the Right Reverend Bishops and Reverend Clergymen of the United States, they have made arrangements to keep constantly for sale an extensive assortment of clerical vestments. The materials for these vestments have been procured from France, at a very considerable expense, and were most of them subject to heavy duties. The Sisters of Providence humbly hope, that the effort which they have thus made to render themselves useful, will meet with the approbation and patronage of the Reverend Clergy.

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A similar set, of white damask, very richly ornamented, and in the best taste, - - - - - 570

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A complete set of vestments of white *gros de Tours*, embroidered with silk; the borders of the dalmatics and copes, and the capes of the latter, of red *gros de Tours*, richly embroidered with silk; the cross of the chasubles, borders and the cape of the celebrant's cope, are embroidered with fine gold. The whole set is lined with green cotton; the lace and fringes of yellow silk, - - - - - 260

A complete set of black damask, the lace and fringes of white silk, lined with black cotton, - - 170

A complete set of black figured satin; the cross of the chasuble, the borders of the copes and dalmatics, and the capes of black satin ornamented with white and grey; the lace and fringe of white silk; the lining of black cotton, - - - - - - 140

Red and violet chasubles, satin ground, embroidered with fine gold; fringes of fine gold, silk lining, 145

Chasubles of damask; fringes of fine gold, lining of silk; these chasubles are very rich and in good taste, and may be had either white, yellow, red, black, or violet, - - - - - - - - 80

Chasubles of damask, richly embroidered with silk, the fringe of silk; cotton lining, - - - 38

Chasubles of satin, embroidered with silk, fringe of silk, lining of cotton. They may be had of all colors, - - - - - - - - - - 28

Pastoral stoles of red or white damask, embroidered with fine gold, fringe and cord of fine gold, lined with silk, - - - - - - - - - 22

Pastoral stoles of gros de Tours or satin, fringe and cord of silk, lining of silk, - - - - - - 9

Pastoral stoles of satin or gros de Naples, figured, 7

Pastoral stoles, the edging of mock gold or silk, silk lining, - - - - - - - - - - - 5

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Chasubles of the same quality, lined with cotton, 28

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ERRATA.

Page 61, line 32, instead of "he subsequently in 1823, confided," &c. read "he subsequently offered to the Jesuits."
Page 83, line 13th, instead of "St. Frances," read "St. Francis."
Page 163, line 9th, instead of 3, read 6.

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